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The
CHRISTIAN CENTURY

Published Weekly

War and the Crisis Of Faith

An Editorial

Volunteers for International Service
By William Henry Chamberlin

Bigger Than a Man's Hand
An Editorial

Is It War or Revolution?
By Dorothy Moulton Mayer

Prayer in Wartime
By Randolph C. Miller

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In This Issue

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is the wife of Sir Robert Mayer, who is now visiting in this country as overseas counsellor of the Save the Children Federation. (An article on the work of this federation is scheduled for publication in The Christian Century in the near future.) Lady Mayer has been noted in England as a singer and as a patron of various enterprises to extend the appreciation of good music among children and young people. In this country she is seeking help for the war-harassed children of Great Britain. Her present address is 2 Rockledge Avenue, Sparta-Ossining, N. Y.

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is one of America's most distinguished journalists. After graduating from Haverford he served on the staffs of the *Philadelphia Press* and *New York Tribune*. From there he went to Moscow, where from 1922 to 1934 he was correspondent of the *Christian Science Monitor*. Afterwards he represented the same paper in Tokyo and Paris, leaving that city on its fall in 1940. He now lives in Cambridge, Mass. Among Mr. Chamberlin's best known books are his two-volume history of *The Russian Revolution, Russia's Iron Age, Collectivism—A False Utopia, Japan Over Asia* and *The World's Iron Age*. His most recent book, published last month by the Little, Brown-Atlantic Press, is entitled *Canada Today and Tomorrow*.

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The CHRISTIAN CENTURY

November 25, 1942

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Calendar of Coming Events

Nov. 26-28. National Council for the Social Studies, New York City.
Nov. 28. Chicago Sunday Evening Club; Lloyd C. Douglas, speaker.
Nov. 29. Second Congregational Church Forum, Waterbury, Conn.; Stephen S. Wise, speaker.
Nov. 29. Charles Street Forum, Boston; Bernard Iddings Bell, speaker.
Nov. 29. Ford Hall Forum, Boston; Helen Kirkpatrick, speaker.
Nov. 30-Dec. 4. Carew Lectures, Hartford Seminary, Hartford, Conn.; Norman V. Hope, speaker.
Dec. 2. Advisory Council, American Bible Society, New York City.
Dec. 3. Gammon Theological Seminary Fifty-ninth Anniversary, Atlanta, Ga.
Dec. 5. Symposium on The Negro and the Four Freedoms, Postwar World Council, Chicago.
Dec. 5-10. United Council of Church Women, Cleveland, Ohio.
Dec. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 6. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Dec. 6. Ford Hall Forum, Boston; Louis Fischer, speaker.
Dec. 6-7. Tennessee Presbyterian Student Conference, Memphis.
Dec. 6-10. Annual Meeting, Home Missions Council of North America, Cleveland, Ohio.
Dec. 7. Annual Meeting, United Stewardship Council, Cleveland, Ohio.
Dec. 7-10. Annual Meeting, Foreign Missions Conference of North America, Cleveland, O.
Dec. 8-12. Biennial Meeting, Federal Council of Churches, Cleveland, Ohio.
Dec. 13. Universal Bible Sunday.
Dec. 13. Charles Street Forum, Boston; David S. Muzzey and Arthur M. Schlesinger, speakers.
Dec. 13. Chicago Sunday Evening Club; Albert W. Beaven, speaker.
Dec. 13. Ford Hall Forum, Boston; Louis Adamic, speaker.
Dec. 13-15. National Association of Disciples State Secretaries, St. Louis, Mo.
Dec. 15-18. Religious Education Department, Disciples United Society, St. Louis, Mo.
Dec. 20. Charles Street Forum, Boston; Ali-Kuli Khan, speaker.
Dec. 20. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.
Dec. 27. Ford Hall Forum, Boston; Margaret Bourke-White, speaker.
Jan. 1. Child Labor Day.
Jan. 9. Symposium on the Pacific Charter, Postwar World Council, Chicago.
Jan. 11. Northern Baptist Convocation, Phoenix, Ariz.
Jan. 12. Northern Baptist Convocation, Tucson, Ariz.
Jan. 13. Northern Baptist Convocation, Yuma, Ariz.
Jan. 13. Northern Baptist Convocation, Cleveland, O.
Jan. 13. Northern Baptist Convocation, Asbury Park, N. J.
Jan. 14. Northern Baptist Convocation, Philadelphia.
Jan. 15. Northern Baptist Convocation, Westerly, R. I.
Jan. 18. Northern Baptist Convocation, Pocatello, Ida.
Jan. 23. Symposium on American *Refugees: Exclusion Act of 1942*, Postwar World Council, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IN ISSUING his annual Thanksgiving Day Proclamation, the President set aside both the fourth Thursday in November and the first day of January as days of prayer. Quoting the words of Washington, "Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection," and the full text of the Twenty-third Psalm, he asked that these two days be observed in prayer, publicly and privately, and that, in the confident and courageous spirit of these words, we "turn again to the work that confronts us in this time of national emergency." The Federal Council of Churches heartily approves this call to a special day of prayer on New Year's Day, and it has been made evident that the Roman Catholic churches and the Jewish synagogues will likewise observe it. It will be remembered that the first day of January 1942 was similarly observed, in compliance with a presidential proclamation. The observance of New Year's Day 1943 was suggested by officers of the Federal Council when it was proposed to ask the churches to make December 7 a day of special observance. The slogan, "Remember Pearl Harbor," may have its uses. But as a text for a day of prayer, "Remember now thy Creator" is greatly to be preferred. It is not easy to fit a hymn of hate into a period of prayer and thanksgiving that begins with, "The Lord is my shepherd."

President Proclaims Days for Prayer

A Week of Victory

ON EVERY FRONT the war continues to go well for the United Nations. In Russia, the Germans are no nearer to taking Stalingrad than they were six weeks ago and their advance in the Caucasus has been slowed down until it barely crawls. In North Africa, the British have chased what is left of Rommel's Afrika Korps all the way back to El Agheila, while the American advance from the west has now crossed into Tunisia. In New Guinea, the combined Australian and American forces have advanced until they have the main Japanese base at Buna almost in their hands. And in the Solomons, the United States navy has at last won a great victory about whose outcome there seems to be "no possible doubt whatever." Later information may scale down somewhat the American claims, but there is good reason to believe that the assertion that eleven Japanese warships and twelve transports have been sunk at a cost of eight American vessels is not far from the truth. Certainly Japan's major effort to overwhelm the American foothold on Guadalcanal has ended in disaster. Probably both the Japanese and the American high commands wish that they were incurring such losses for an immediate stake of more importance than a single island in the Solomons. But since the test of strength has come over this bit of land on the outer periphery of Japan's advance, the American commanders can take satisfaction from the fact that the United States can afford to sustain such frightful expenditures longer than can its opponent. And the gradual whittling down of the Japanese fleet, even at this high price, is the surest road to victory in the Pacific.

The President Outlines a Pattern of Liberty

WHEN President Roosevelt marked the seventh anniversary of the launching of the Philippine Commonwealth by a radio address on November 15, he was thinking of much more than the liberation of our island possession from Japanese control. "I like to think that the history of the Philippine Islands in the last forty-four years provides in a very real sense a pattern for the future of other small nations and peoples of the world," he said. He did not say that this pattern would apply to the Netherlands East Indies, but it is a reasonable guess that this eventuality was not far from his mind. He did not say that it applied to French Indo-China, or Burma, or Malaya, but it is not impossible that he meant to include these other countries of southeastern Asia whose people are racially related to the Filipinos. He did not mention the "small peoples" of Africa or India or of colonial America, but he knew they were listening. Using the excuse provided by an anniversary which might easily have been forgotten, the President took occasion to outline

what he evidently strongly hopes will be the colonial policy of the United Nations. It is a policy which is solidly grounded on freedom for all nations, small as well as great. Looking toward liberty, it plans a period of preparation, no longer than absolutely necessary, for the responsibilities of statehood. This preparation has a threefold base, according to the President's address. Education is to be made generally available, economic stability is to be provided by international agreements and training is to be afforded in the practice of democracy. Some nations will require a longer period of training than others, but *all* have the right to freedom and to training for it. This is in refreshing contrast to the revival of the imperialist spirit which is manifest in some quarters. We would remind the President, however, that tutelage did not become popular in the Philippines until the American Congress set a date on which the promise of freedom would be fulfilled. Why not apply this part also of the Philippine pattern to all dependent peoples?

A General Calls for Blood Lust

AMERICAN parents who tuned in the radio address of Lieutenant General Lesley J. McNair on the evening of Armistice Day received a shock. Thousands of them must have done so, for the general's speech had been widely advertised as the message of that solemn holiday from the army's high command to the boys in service. General McNair commands all the ground forces of the United States. His speech turned out to be a plea to American troops to "make yourselves into fighting devils now, not later." "We must hate," said the general, "with every fiber of our being. We must lust for battle; our object in life must be to kill; we must scheme and plan night and day to kill. There need be no pangs of conscience, for our enemies have lighted the way to faster, surer and crueler killing; they are past masters. We must hurry to catch up to them if we are to survive. Since killing is the object of our efforts, the sooner we get in the killing mood, the better and more skillful we shall be when the real test comes." "You are going to get killing mad eventually," the general told these young Americans; "why not now?" Most of us recoil at such words. But General McNair would have his defense ready if he should be challenged for having used them. This, he could say, is what war is. The blood lust which every nation tries to whip up in its armies is what wins battles. To shorten a war, face its realities! Nevertheless, we believe that the Christian church must continue to withstand this sort of thing. The responsibility which such a revelation of the purposes of the high command places on army chaplains is peculiarly heavy, for these men are Christian shepherds who should treat the soldiers committed to their care as children of God, not fighting devils. And the whole church should stand behind them as they discharge this obligation. The concern of the general staff to make the army an efficient fighting machine is both understandable and creditable. But we do not believe that General McNair's method will yield the results which he seeks. It is at least worth remembering that the British army, after trying to inculcate bloodthirstiness in the training camps, gave it up. As General Paget, commander of troops in the British isles, said, experience proved that the effort to whip up hate in cold blood simply didn't work. American boys are not different from British. Our generals will soon discover that the attempt to produce artificial ferocity doesn't work with them either.

Senate May Probe Radio Ban on Cooperatives

WHY IS IT that the cooperative movement cannot buy radio time? Senator Norris and a great many other people would like to know. The dean of the Senate recently introduced a resolution calling upon that body to use its powers of investigation to learn why both the National Broadcasting Company and the Columbia Broadcasting System have refused to allow the Cooperative League to purchase time for a coast-to-coast broadcast of the program, "Let's Get Together, Neighbors." The senator contends that the cooperatives have as much right to advocate their policies over the air "as the Republicans and Democrats and the corporations do." The N.B.C. gives as its reason for refusing to sell time a charge that the cooperative broadcast involved a membership drive, while C.B.S. has claimed that it has a policy which rules out discussion of co-ops as a "controversial issue." With the matter before the Senate committee on interstate commerce, The Christian Century took pains to obtain a copy of the script of the proposed broadcast. Careful reading shows it to be a straightforward presentation of the purposes and services of a movement which now links 2,500,000 families in economic solidarity. There is no appearance of a membership drive in the text and no attack is made on competitive business. It is, as the Cooperative League maintains, "no more controversial than is a chain store." The cooperative movement is a free enterprise in which private persons—the consumers—have gone into business for themselves in a perfectly legal manner. It is a business which has long been recognized here and abroad to be in the public interest. We therefore believe that banning it from the radio is an essential denial of free speech which abundantly justifies investigation by the Senate.

For a National Watch Night

PRESIDENT ROOSEVELT'S designation of January 1 as a day of prayer impels us to return to a subject which has been discussed before in these columns. That is the practice of greeting the new year, especially on the radio, with what are euphemistically spoken of as "revels." New Year revels are simply a noisy jamboree, compounded of jazz bands, maudlin shouts and the excitement which overindulgence in alcoholic liquors can produce. As they pour from the loud speakers of the land they fill American homes, at what should be a moment of deep solemnity, with such an uproar as no self-respecting jungle would endure. But who wants to greet the coming new year with a revel? Only those who are

too shallow to perceive the awful testing time ahead or those who have already succumbed to hopelessness and cynicism. Cannot the churches lead in making New Year's Eve a great national watch night? A watch night, we mean, according to the pattern of prayer and self-examination set by our fathers. And will not the radio chains seize the chance to solemnize the hour and strengthen the moral resources of the nation by joining in the effort? Let the voice of America next New Year's Eve be the voice of prayer and supplication, not the voice of a shrieking saxophone "playing from the Tinsel room of the Hotel Gilded Plaster in New York."

Canada Shows How to End Discrimination

IS THE GOVERNMENT of the United States really serious in enforcing its declared policy of ending discrimination in employment on the basis of race? If it is, a recent action by the Canadian government shows it the way quickly and effectively to stop such discrimination. This week the Ottawa authorities issued a statement which threatens to close to recalcitrant employers all sources of workers "until such time as it is satisfactorily established that such discriminations have stopped." The manpower control which rations labor to employers affords a powerful instrument to bring into line employers who must depend upon it to keep their machines manned. The Ottawa directive points out that the most effective use of the total labor supply demands that employers must be prepared not only to risk the displeasure of their present employees in welcoming members of racial groups other than those with whom they are accustomed to work but also to absorb their share of handicapped persons and aliens. Refusal to cooperate with the government in its concern for the full employment of all persons will henceforth bring into force sanctions which no employer or union can long withstand. Further, advertisements for labor containing such offensive expressions as "Gentiles preferred" and "Protestants only" will henceforth be banned. We fail to see how, with our own government assuming full authority over manpower, it can refuse to use that power to assure fair employment practices. We suggest that a good place to begin is in public employment itself, adding the inspiration of the governmental example to the force of its power over employers and labor unions who might be slow to see that a new day has really come in labor relations.

Plan Memorial for Negro Scientist

PROPHETS may be without honor in their own country, but scientists usually enjoy a happier fate if their country is America. That is why we hope that the movement to make the Diamond Grove, Missouri, birthplace of Dr. George Washington Carver a national monument will succeed. Senator Harry S. Truman of Missouri has introduced Senate Bill 2848 to achieve this purpose. A similar measure has been proposed in the House of Representatives as H.R. 7391. Both bills have been referred to the public lands committees of the two houses. They should not be allowed to die there. For more than a generation the Tuskegee Institute laboratory of Dr. Carver has been a veritable fountain. From it the amazing discoveries of his botanical and chemical research have flowed forth to benefit American agriculture and raise the living standards of millions. In an age of war, Dr. Carver is one scientist who has used his genius to bless, not to destroy, his fellows. In his own right he deserves to enjoy during his remaining years visible evidence of the appreciation of a grateful country. The fact that such action as that which is proposed by Senator Truman will also atone in a small way to all members of the Negro race for past discrimination and provide a method of affirming that they too have a stake in this democratic land, will not diminish its tribute to Dr. Carver. Readers who have neglected their correspondence with Washington may well take it up again by helping their congressmen to recall that the fate of the George Washington Carver Birthplace Memorial rests in their hands.

A Lily That Needs No Gilding

ON THE OUTSKIRTS of the city of Flint, Michigan, there is a small church which stands some distance back from the highway, yet not so far but that one can read, though with some difficulty, the schedule of the hours of mass. Facing the highway, so close and with such bold lettering that he who rides at thirty-five miles an hour cannot fail to read, is a billboard bearing this sign: "HOLY REDEEMER BINGO EVERY MONDAY NIGHT." The appeal is obviously not merely to the parishioners, or perhaps not to them at all so far as the billboard is concerned. The idea seems to be to appeal to the general public for patronage of the "Holy Redeemer's" gambling house. One remembers that residents of the principality of Monaco were not permitted to gamble in the casino at Monte Carlo, the profits of which supported the state. This item from Flint now supersedes, by its superior merit, one that has long been carried in memory from the days when euchre was the fashionable game at which most church people looked askance, though it was not generally used as a means of gambling. Over the story of a recent social event at a local church, a St. Louis daily carried the headline: "HOLY ANGELS EUCHRE."

High School Youth Prize The Intangibles

FORTUNE magazine has been surveying the minds of the ten million American youth in high school. Their opinions are important because there are so many of them and because they will be voting and working citizens in the immediate future. With the teen-age draft bill now a law, the older section of them will also be fighting citizens before they have ceased to be of high school age. Their experience of life is still meager but they are not "just kids." The inquiry covered a variety of questions. Would the country be better or worse off if there were no rich people? Two-thirds said "Worse." What income must a man have to be "rich"? Median answer,

"$22,000 a year." After the war, should the government guarantee a job for everyone who wants to work? Three-fourths said "yes." But the answers which seem the most significant of all are those elicited by this question: "If you had to give up one of these things, which would you be least willing to give up, and which would you be most willing to give up: freedom of speech, freedom of religion, the right to vote, trial by jury, the right to change jobs, the right to earn more than $3,000 a year if you can?" Nearly half named freedom of speech as the right they would least willingly surrender, and more than one-third named freedom of religion, leaving only 11 per cent for preferences for political and economic rights and the "don't know" group. Answering the same question in the reverse aspect, less than 1 per cent would most willingly give up freedom of speech and less than 2 per cent freedom of religion, while nearly 60 per cent would most willingly give up their chance of earning $3,000 a year. By its own statement then, youth prizes the intangibles more than material things. What becomes of the theory that America has bred up a generation of money-worshipers who would sacrifice ideals for gold? The figures show that the number of high school youngsters who would give up the chance of an income over $3,000 is thirty times the number that would give up freedom of religion, and sixty times the number that would surrender the right of free speech. Kids or not, they have sound ideas. Maybe after all the country will be safe in their hands.

War and the Crisis of Faith

NOTHING is more ominous in the spiritual life of American Christianity than the failure of the church to bear a positive ecumenical witness to the truth of God concerning the war. Conflicting schools of thought exist within its membership which not only cancel each other but inhibit any attempt of the church to deliver a relevant message to the nation and to bring enlightenment and comfort to its own members, all of whom are involved in unescapable participation in the conflict. The church, therefore, is in the sorry predicament of evading the most formidable and challenging issue with which the modern world confronts it. True, it finds an outlet for its thought and energies by projecting its Christian idealism on the screen of the postwar future. Its interest in peace after the war is an integral and indispensable part of Christianity's self-expression, but it must not be allowed to obscure the fact that the church is evading its deeper responsibility of interpreting the meaning of the war itself. It stands baffled and paralyzed in the presence of a problem for which it knows it ought to have the answer, but it is an answer which it has been unable to make articulate.

While the nations are fighting on far-flung battle fronts, in a war whose outcome will profoundly change the character of civilization as well as our own national way of life, the church is surely called upon to proclaim the word of God concerning the nature and meaning of the war as seen through the eyes of Christian faith. It can render its highest service to the state, to society and to civilization only as it adheres faithfully to its own divine commission, by discovering its message in the timeless word which God has given it to utter, by guarding the ecumenical purity of its worship against the intrusion of nationalistic and other partisan interests which clamor for its sanction, by ardently undertaking those works of mercy and human salvage to which it is prompted and impelled by the example of Christ, and by exercising cooperative and creative leadership toward a world order of justice and peace.

These things the church is doing, but not well. It is not doing them well because it has no positive conviction as to the Christian meaning of the war. In an hour that calls for a sure word of prophecy, the church is unsure of the word which God would have it speak. Its worship and sacraments are faithfully celebrated, but without any interpretation which would throw light upon their relevance to the war. Its works of mercy are largely confined to the routine of ordinary church life, while it leaves to the Quakers, a tiny section of the church, the priceless privilege of bearing witness on a grand scale to the humane impulse of Christian charity. Its projects for postwar peace have their shallow rootage in the surface soil of Christian morality rather than in the subsoil of the Christian revelation.

The vision of the church is clouded, its will vacillates, its ministry and laity are troubled with inner conflict, and its prophets are burdened with repressions. Its pulpits are not resounding with forthright declarations of the truth of God about the war. Thus the colossal fight goes on without a Christian interpretation.

It is not difficult to understand why the church is confused and hesitant. The explanation is not altogether discreditable, but otherwise. Its confusion is due to the fact that Protestantism in our time is emerging from a centuries-long period in which it accepted war as a divine dispensation. Under this concept its message, its worship, its private and corporate prayer, its works of mercy were determined automatically by the national state. That this nationalism involved the disruption of the church's ecumenical fellowship and the splitting of its one God into many tribal gods was not apparent, and so the conscience of the church was, in general, undisturbed.

But in our time the Christian conscience has awakened to a poignant sense of the utter incompatibility of war with the will of God who is the loving Father revealed in Jesus Christ. It is disquieted over the complacent manner in which the church gave its divided blessing to nations engaged on both sides of bloody conflict. The church has therefore become repentantly critical of itself, of its long-time tolerance of war and of its belligerent participation in it. But it has not yet found a reorientation consistent with its awakened conscience; it has not found the pole-star by which to steer a new course, and it drifts without compass amid a storm whose meaning it does not understand. It knows what it ought not to say and ought not to do, but it does not know what it ought to say and ought to do. This defines the present crisis of its faith.

The church's self-condemnation for its past traffic in

war is evident throughout the whole of Protestantism, but it is most clearly manifested in the churches of the United States. Here the separation of church and state leaves the church more free and more responsible than in most other countries to determine its course of action in accordance with its own nature as the church of Christ, and to define its message and function without prompting or dictation from the state. Even in this country, however, the church has been slow to accept the responsibility which devolves upon it by virtue of its independence and freedom. In war crises it has always followed uncritically the precedents established in lands where the church has not been free and independent. But this uncritical subservience to the state in wartime has now been challenged by American Christianity.

Since the spring of the present year, seven of the larger denominations in this country have turned away from the traditional habit of blessing the nation's war banners and have officially declined to place their denominations in the war as participating belligerents. The significance of this reversal of precedent cannot be overestimated. It has a bearing far beyond the particular problem of war. It marks the beginning of a new orientation of Christianity in the political, the economic and the cultural life of the nation. But it must not be taken as an indication of the full emergence of the church from its long un-Christian conformity. Instead, it is only a clearing of the ground in preparation for a more difficult undertaking, namely, the discovery of the positive word of God concerning war, to which the church must bear witness in prophecy, in worship, in its own fellowship and in its service for humanity.

Having emerged thus far from the long period of its subordination to the state, the church now stands at the crossroads. Unwilling to walk farther in the path of ancient precedent, but lacking a positive insight into the truth of God concerning war, the Christian faith is in danger of losing its integrity by yielding to a sense of frustration and bafflement. If it does so, it will come out of this war even more weakened and humiliated than it was after the other world war. The crisis has to do with more than war as a detached phenomenon; the war problem is a test case involving the whole of the Christian faith, and to confess its insolubility is to confess the irrelevance of the Christian faith in the whole realm of historical or public events. The entire range of what has been generally called the "social gospel," as distinct from a pietistic individualistic expression of Christianity, is involved in the war problem.

Yet the church seems baffled by it. Few among its leaders will claim that they know what the church's witness should be. Our clergy and theologians are showing little evidence of attempting to relate the Christian faith to the war in a manner that takes full account of both the nature of war and the nature of Christianity. Neither the pacifist nor the nationalist offers any hope. Pastors of churches confess that their ministry in this hour of tragic need is inadequate, confused and unsatisfying—unsatisfying to themselves no less than to those to whom they minister.

They fain would speak a relevant word of Christian blessing and comfort to the youth of their churches who go forth into the horrors of war in a spirit of manly courage and loyalty, but with a wondering and often reluctant conscience. Having no sure word to offer they disguise their confusion as best they may. Our civilian laity are also confused and even skeptical concerning the relevance of Christian faith in the presence of war. There is a deeply moving drift toward fatalism among Christian people—a mood of turning sharply away from God, who is regarded as either helpless or indifferent, if indeed he exists at all. They turn to the war task with stoical grimness as a thing that has to be done but is without Christian meaning. The effect of this hardening of the faith of multitudes of Christian people is tragic for them and will be registered in cynical indifference toward the church after the war.

Under the stress of this crisis it seems plain that our most representative church body should assume the responsibility of doing something about it. This editorial is written for the purpose of focusing general attention upon the crisis and also to enlist appropriate action by the Federal Council of Churches in its biennial session next month. The suggestion will, perhaps, be received at first with a shrinking reaction. It may be felt that such a problem lies outside the scope of the Federal Council, as indeed it does if the proposal is for the Federal Council itself to undertake to find the solution. But this is not what is proposed. Quite apart from the question of the authority of the council to deal with such a matter directly, the fact is that its personnel does not constitute the proper body to undertake it. What is needed is a commission of scholars and prophets especially appointed and set apart to this task of formulating the witness of the church concerning war.

The proposal which we would urge upon the Federal Council is that it appoint such a commission, consisting of a sizable body of perhaps twenty-five of the church's most competent and trusted Christian scholars representing the various schools of thought—pacifist and nonpacifist—who would begin their work immediately. When they reached a consensus they would report it publicly to the entire church. This commission, as we conceive it, should include chiefly Christian theologians with a minority of prophetic-minded ministers whose equal competence in the field of Christian thought would be supplemented by their intimate understanding of the lay mind of their parishes. Its report would have no authority save that which the intrinsic merit of its conclusions might command, but its impressive and illuminating contribution to the faith of the church would be beyond calculation.

It seems obvious to us, and we believe will be equally obvious to the membership of our churches, that the creation of such a commission by the Federal Council would afford the most direct and promising way of answering the clamant need for guidance in the crisis which now besets us all. It would go far to resolve the tension which now obtains between conflicting conceptions as to the church's relation to the war. It would afford guidance to the Federal Council itself in its spiritual embarrassment at being unable to take any present stand on the most imperative issue which Christianity now confronts. As the situation now exists, the Federal Council cannot speak

representatively for a church whose thought and conscience are divided between those who would have it commit the church to this war as it was committed to the national cause in the last war, and those who would resist such a commitment on the ground that the church of Christ cannot be at war if it is true to its own nature and faithful to its God.

The undertaking which we propose that the Federal Council should devolve upon such a commission would be virtually a brand new task. It is doubtful whether in either Catholic or Protestant history this task has ever been fairly confronted as it confronts the modern church. Catholic scholarship has treated the war question as a problem in ethics, particularly the ethics of nationality. Protestant scholarship has followed suit. *But the problem of the church's relation to war is not primarily an ethical problem; it is a problem of Christian faith.* Our information may be limited, but we are unaware of any attempt in the history of Christian thought to determine the true relation of the church to war in the light of the Christian faith. The Oxford Conference did not do so. Its notable statements in this field went no farther than to define the problem. It declared war to be "a demonstration of the power of sin in the world," but offered no counsel on what the church should do about it. It sought to resolve the tension between pacifists and non-pacifists by affirming the unprejudiced status of each group in the Christian fellowship. But this only put a handicap upon any attempt of the church to bear an ecumenical witness in the presence of an actual war.

What is this ecumenical witness? This is the problem with which the proposed commission would wrestle.

A signal instance of the way this question has been evaded by the church and its theologians is at hand in the report of a commission appointed last year by the Church of Scotland. Its instructions were "to seek reverently to guide the church in the interpretation of the holy will and purpose of God in present-day events, and to examine how the testimony of the church to the gospel can become more effective in our own land, overseas and in the international order." Headed by Professor John Baillie, the most influential theologian in Scotland, the commission brought in a report at this year's General Assembly which, for lucidity of treatment and penetrating analysis of the whole round of churchly relations with the secular order, has not been surpassed in our time. But in this report, entitled "God's Will in Our Time," one is astonished to discover that the question of the church's relation to the war is not even mentioned! And that in a land and at a time when the war is the most overshadowing phenomenon in the church's experience! There are many, and we are among them, who eagerly desire to know the mind of John Baillie on this question and its omission from the report which he wrote is a keen disappointment.

The subject on which the commission of the Church of Scotland was silent is the subject on which the proposed Federal Council commission would undertake "reverently to guide the [American] church in the interpretation of the holy will and purpose of God." The Christian Century has been urging this question upon its readers for many months. With a daring which our amateur theological scholarship does not justify, we have undertaken not only to challenge our readers to face the issue, but have suggested such thoughts as we have toward its solution. We take no pride in our competence, and perhaps the utmost we can hope from our discussion is to provide another instance of what Bishop McConnell calls the chief function of The Christian Century, namely, "to get questions up." And we shall be quite satisfied if this is to be the measure of our contribution in this instance.

But the present impasse in the church is intolerable. It calls for a bold stroke by our most representative body, the Federal Council. If, at its Cleveland meeting next month, it should regard this proposal as worthy of adoption, any Christian scholar or minister in the land who may be appointed to membership on the commission should regard his appointment as a command from the very Head of the church which he cannot do otherwise than accept in all humility and devotion. And if it is necessary that he be detached for some time from his regular duties, his institution could, we believe, serve the cause of Christ in no higher way at this hour than to release him at its own expense until the great work which has called him has been done.

Bigger Than a Man's Hand

NO WARNING is more frequently heard than that against winning the war and losing the peace. Washington, so we are told, is determined that the mistakes of 1919 shall not be repeated this time. This time there will be a peace written which will be informed, just and lasting—the very opposite of the Peace of Versailles. Nevertheless, two recent developments in Europe cast a cloud over the prospect for such a peace. It is a cloud much bigger than a man's hand. If the nature of the peace is being formed by the nature of the war we are fighting—and it is—then these two developments carry a grave warning. We have reference to the American choice of Admiral Darlan as high commissioner for North Africa and to Winston Churchill's proclamation of the unyielding imperialistic policy of his government. It is worth noting that both these developments have followed immediately after the first demonstration of American strength began definitely to tip the scales in the European struggle.

That so devious a personality as Admiral Darlan should have contrived to be in Algiers to be "captured" by the American landing forces surprised no one. But that the American occupation should have recognized him as the civil and military head of the North African government, and should have announced that he was collaborating with General Eisenhower on a basis of ostensible equality of authority, has fallen like a thunderclap on the rest of the world. Yet both General Eisenhower and his second in command, General Clark, have gone to great lengths to announce this recognition of Darlan as head of the French administration in all North Africa. And since

Darlan insists that his title to office rests on an appointment made by Petain when the aged marshal was still a free agent, this decision by the United States to confirm the admiral comes perilously close to being approval of the Vichy regime. It is undeniably confirmation in power of a French fascist who has been one of the chief architects of French collaboration with the nazis.

The American choice of administrator for the French territory occupied by the A.E.F. has outraged the Free French who have hitherto sought to carry on resistance to German conquest under the leadership of General Charles de Gaulle. They were willing to accept a French military regime in North Africa led by General Giraud, even though such a choice would have implied shelving De Gaulle and even though Giraud, for all the romance which has gathered about his name, is one of the most active royalists in France. But Darlan! No wonder that a spokesman for the De Gaulle forces, after their leader had formally informed Winston Churchill that his group must wash its hands of all complicity in or approval of the regime which the United States has set up in Morocco, Algeria and Tunisia, warned that underground resistance to the nazis inside France might be expected to disappear when the patriots thus risking their lives saw reconquered French territory turned over to a Vichy fascist to be governed. And the reported hastening to Darlan's side of other such notorious reactionaries as Flandin and Pucheu is sure to increase the bewilderment and anger of General de Gaulle's followers.

In liberal circles in the United States the recognition of Darlan has produced something closely akin to consternation. If this is what is to happen after American troops "liberate" territory from the nazi menace, then in the name of the Four Freedoms what are we fighting for?

So far, what defense there has been of the Darlan approval has put forward two claims. In the first place, it is argued that this is a move made by General Eisenhower and his generals. Generals know little about political issues; they are concerned only with immediate strategic considerations. If a mistake has been made, blame it on the political naiveté of the army men on the spot in North Africa. But this simply will not wash. No decision so important as the American choice of a French high commissioner for North Africa could possibly have been made without the approval of Washington. General Eisenhower's recommendation of Darlan—if it was his recommendation—must have been sent to Washington for final decision. Washington must bear the responsibility.

In the second place, it is said that the choice of Darlan is not to be regarded as final. It is, rather, simply a temporary expedient, resorted to in an effort to save the lives of American boys. Darlan had it in his power, by giving the appropriate orders, to insure that the A.E.F. could take over all French North Africa without a fight. On the other hand, if he had ordered resistance to the end American losses would undoubtedly have been heavy. He has therefore been bribed to collaborate with the American invasion by the offer of this high post. But when the purpose which the United States had in view has been achieved, and the territory is firmly in American possession, he can and will be flung aside. The saving in American lives fully justifies such a policy. Even Raymond Gram Swing, in a broadcast mainly notable for the impression which it left of an honest man desperately trying to persuade himself against his own deepest instincts, has advanced this argument. It is a shoddy argument. If *that* is the basis on which the United States means to operate in this new venture in world politics, then the United States is about to fasten on itself the reputation of a double-crosser. Hitler has never descended to greater depths of cynicism than this interpretation of the Darlan affair would impute to the United States.

The bitter truth is that this choice of Darlan has already dimmed the luster of our military achievement in North Africa. Despite the best that the press can do to follow the government line, the reputation of Darlan cannot be changed overnight. He is, as the *Chicago Sun* puts it, "a fascist; he collaborated heartily with the nazis while he held power at Vichy; to the French people he is a symbol of national betrayal." If a "freed" Europe is to be turned back to men of this stripe, then the coming peace will certainly be lost. It is being lost at this moment.

The other development which has caused apprehension in this country was Winston Churchill's declaration of unyielding imperialism in his recent speech at the Guildhall. There was already reason to fear that Mr. Churchill's idea of a postwar world left intact the imperialism with which the powers entered the present war. His exclusion of India, Burma and the territories of the British empire from the purview of the Atlantic Charter, his harsh words on India had already infinitely complicated the dangerous situation in the Orient—as Wendell Willkie tried to warn the British and American peoples. But now, in the first flush of the victories in North Africa, Mr. Churchill has gone even farther. He has reduced Britain's war aims to one simple and unforgettable formula: "We mean to hold our own." "I have not become the king's first minister," declares Mr. Churchill, "in order to preside over the liquidation of the British empire."

What this means is, in so many words, that if Great Britain wants a peace on other than imperialistic terms it must displace the Churchill government to get it. This challenge, uttered at a moment when military victory has made the Churchill government more impregnable than ever, should shake dreamy-minded liberals on both sides of the Atlantic into a realization of the realities in the higher spheres of world politics. Hitler is not the only obstacle in the road to a new world order; Mr. Churchill serves notice that he is determined to preserve the old imperialism as the fundamental policy of the British government. "We mean to hold our own."

Officially, the United States is committed to the application of the promises of freedom made in the Atlantic Charter to all the world and to the declaration made by Sumner Welles as acting secretary of state: "Our victory must bring in its train the liberation of all peoples. The age of imperialism is ended." But how much reliance can subject peoples place in that promise as to the nature of the coming peace when they hear that bear-growl from the Guildhall: "We mean to hold our own"? And how much hope for a new order will survive among the victims of nazi tyranny in Europe when they see an initial "lib-

eration" of territory bring forth in new authority the figure of a Darlan?

"What you do," said Emerson, "speaks so loudly that I can't hear what you say." What we have done is to give assurance to the men of Vichy that if, in their shameless huckstering, they will but sell themselves to us, they will be received with open arms, placed in power, and all the strength of the United States will be employed to maintain them there. When coupled with Mr. Churchill's new affirmation of adherence to an imperialist order, this American action shows how real is the danger of a peace worse than Versailles. The re-establishment of a vast empire under French fascism, the dedication of Britain to a continuation of imperialism—these are not guideposts marking the way to a just and lasting peace.

'He Loves Causes More Than Men'

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you ever find when you are reading a book—perhaps with only half your attention—that a word leaps out of the page and you cannot escape from it? I was reading the other day in a wise and honest autobiography these words, a quotation from *By an Unknown Disciple:* "He loves causes better than he loves men." They were used in that book of Judas Iscariot, but they might have been used of many others. And who is there among us to cast the first stone?

As the shadows lengthen, you will not regret any love which you have shown to men. Any of us may come to see with bitter regret that he has escaped from the costly love of men by giving himself to causes. It comes hard sometimes to play a part in a community of persons, giving and receiving; and at such times it is a way of retreat to throw oneself passionately into the work of a society, to give to *it* what we find it hard to give to *him*. We may lose our love for children, and hide the fact by our zeal for the child. We may give to man what we no longer give to men, or try all in vain to do so.

The temptation grows stronger as youth passes into middle life. In youth we know, as we shall never know more clearly, what friendship means. It is not surprising that youth so freely condemns "organized religion." It is not that they believe that a religious society is needless, or that it can be a form of anarchy. It is rather that they miss the personal element; they do not become reconciled to the conversion of the Body of Christ into a cause.

When we remember what a dry and bloodless thing a church may become when it is robbed of its personality—which means the capacity for fellowship—we are not surprised at the indifference of youth to the organizations of religion. There is something lacking in religious societies where, for example, a newcomer is welcomed not so much as a soul for whom Christ died but as a unit in the annual returns and one who helps to fill a pew. It is perfectly possible, and even easy, to give to the cause a love which is taken to excuse us from our love to the brother whom we have seen.

"Have we not preached for the cause? Have we not done many mighty works for the cause?" And the answer may be that the Lord did not come to us in a cause but in persons. "I was hungry and ye fed me."

Have you ever been disappointed as you read the biographies of men great in both church and state? They seem to become more and more detached from their fellows. They give immense pains to organizations and they revel in abstractions, but they do not grow in their love of men. Sometimes they seem haunted by the loss of something, and to escape from their consciences they plunge more and more into efforts and movements and campaigns. But there is no escape that way.

We are advised by kindly critics to read St. Paul's words upon charity and not the harsh doctrines which we are supposed to believe. But can you think highly of the reader who can hear that lyrical outburst without catching in it the most solemn words of judgment? It is a *dies irae* for men when we read those words. And what is it that the apostle dreads in himself and in his fellow members of the Body of Christ? Is it not simply this easy thing—the devotion to a cause which has somehow become a substitute for the love of men?

The things which the Pharisees had done—and who knew that better than Saul of Tarsus?—had often been splendid acts of sacrifice—giving up their body to be burned—but they had not love, and they were nothing. And what if the same alternative were taken in the new Israel? It might be, and we know that it was and is.

It is certain that we should have causes to which we must give our utmost devotion. But it is disloyalty to the great causes themselves for us to give to them what is due to men. It cannot really be done. No man can give to his alma mater the love that he gives to his own mother. The two loves are not exclusive, but they cannot be made alternatives. To keep the two in their right relation is one of the secrets of the good life. To use Martin Buber's language, if I cannot say "I—thou," it is no substitute to say "I—it." I cannot give to "it" what I withhold from "thou."

Ever yours seriously,

QUINTUS QUIZ.

Love Your Enemies

"ONLY one raid of horror in the sky,
Let the planes blare, let the black bombs descend!
What if a hundred thousand victims die . . .
This will be quicker, cheaper in the end."

Only one raid. . . . Life is not made that way.
Conscience is not consumed by festering fire.
Hate will not spawn a glorious future day.
Peace is not built upon a funeral pyre.

Only one stroke. . . . The blade is double-edged;
Victor and victim blend in crimson bloom.
Only one song, one life together pledged.
Only one dust, one tomb.

EDITH LOVEJOY PIERCE.

Is This War or Revolution?

By Dorothy Moulton Mayer

ONE OF THE QUESTIONS which constantly recur in news sheets, in broadcasts, in conversations is, Is this war or revolution? The mere fact that the question is posed at all testifies to uncertainty, to a restless inquiry into values hitherto accepted by the majority. It is a question which may be answered by another: What is the difference between war and revolution, and do not all wars bear within them the seed of revolution, and does not every revolution end in a war? It is impossible to take any social upheaval as an event in itself, something special and separate in time. Nothing is separate or apart. Everything is a result, an end and a beginning.

The epoch in which we live may be said roughly to have started in the fifteenth century at a time when Western thought began to free itself from the trammels of the medieval church. The golden age of the thirteenth century, in which the unifying influence of a supranational church had resulted in one of the most fertile moments in human thought and life, had culminated in the fourteenth, which saw the first flickerings of the flame of nationalism, the birth of that conflagration which is now in process of devouring civilization. But the fifteenth and sixteenth centuries saw also the birth of that great ideal which has possessed the mind of Western man ever since —individual liberty. We are now witnessing the tragic end of that period; tragic because what began as a freeing of the human mind and spirit for great adventure, great discovery, has ended in intellectual and moral anarchy, in lawlessness instead of liberty.

Triumph of Science

The Spanish philosopher, Ortega y Gasset, calls liberal democracy "the noblest cry of the human soul." This was the liberalism of its earliest martyrs, such men as Giordano Bruno and Galileo, but with all their freedom of inquiry their thought was still firmly rooted in principle. They accepted as immutable certain laws—moral laws—and they believed or struggled to believe that it was possible to reconcile scientific inquiry with the dogmas of God's authority on earth—the church. But as the ages crept on science became more and more enterprising, overthrowing every belief and by its own mutability destroying the faith of men in one unchanging authority.

It is true that men clung desperately, instinctively, to the unifying belief. Every new discovery was hailed as a widening of the Kingdom of God. The discovery of the New World, the voyages of the Puritans, the discoveries of science were all for his glory. But science in this case may be said to have killed the thing it loved. If immutable principles are held a superstitious notion, if there is to be no test but empiricism and dialectic, in the end the only arbiter of right and wrong is the state or the dictator. It is this crisis which we now witness. Liberty has given way to lawlessness, intellectual, moral and social. In such a condition law is the will of the strongest force.

Among all the noble aspirations of the searching mind and soul of man during what we may call the liberal epoch, none was finer or showed more brilliant promise than the conception of liberal democracy, or the rights of man. The idea of man as an individual possessing certain inalienable rights and graces in the sight of God was not new. It has always been the cornerstone of Christian teaching. The right of man as a political individual vis-à-vis the state was a new conception. In the feudal world the connection between man and his overlord was intensely personal. Loyalties, duties and privileges operated mutually, and though the overlord might oppress his serfs he could never free himself from them. The growth of nationalism, and with it of the state as embodied by the king, brought about a great change. The enormous growth of commerce gave it predominance over war as an instrument of national aggrandizement. Men's work became more valuable than their bodies, what they could produce more important than what they were. When governments subordinated persons to things and treated the one like the other, the people in self-defense learned to set rights above duties; and since social pressure never fails to create its remedy in the form of an ethic, there were not wanting philosophers and teachers to give it expression.

Christianity Repudiated

The conception of democracy or the rights of man reached perhaps its finest expression in the Declaration of Independence. All that has been implicit in the age-old struggle of the masses to ascend became articulate there and in that form was adopted as an ideal by the Western peoples. Where is that ideal now and what part does it play in the crisis? The rights of man as expounded in all the great documents relating to those rights implied also the duty of man, first to God and then to his fellow man. They were a secular expression of the great laws laid down by Jesus. The rights of man seem now to have degenerated into the right to annex, to exploit, the right of the first comer. What is the reason for the failure of the liberalism of the eighteenth and early nineteenth centuries? Why do men at one and the same time proclaim their individualism and live lives more regimented and standardized than history has ever known?

In a world of progress, with the slogans of democracy ringing in the air, with liberty, equality and fraternity as the guiding stars of mankind, it would seem that the Christian ideal was well on its way toward realization. Yet it is at precisely this point that society dissociates itself from Christianity. Paradoxically, liberalism was betrayed by its overoptimism, by its belief that a good life could be achieved here and now, that with an increased material well-being most if not all of man's problems would be solved. Bourgeois liberalism believed that slowly but surely mankind is progressing upwards, that scientific enlightenment and wider opportunity enable the masses to thrust ever more strongly toward an ideal goal where all shall

be happy and well fed and clothed. It believed that the same causes would enlighten the governing and directing powers by forcing them to make concessions which would gradually and inevitably broaden the political-social structure by a fortunate process of evolution.

The Heritage of Marx

Marxian communism also believed that that ideal goal could be achieved, but by a process of catastrophe. So it sought the disintegration of the present social order and the establishment of a new one, with justice and equal opportunity for all, but with a purely materialistic well-being as a basis for life. Both these theories partake of the nature of religion in that they are based on faith, and it is probably for that reason that they have enlisted the allegiance of the best and most enlightened men of the time.

To a certain extent one was the outcome of the other; for the liberal thought and action of the nineteenth century exhibit the most astounding paradoxes. That a society which upheld with wealth and prestige the institution of the Christian church could sanction the appalling conditions of poverty and industrial misery which then prevailed, at the same time calling itself enlightened and democratic, may seem to us incredible. But we must always remember that the church has at all times taught resignation and obedience to the governing idea, and that a radical minority did succeed in obtaining an ever increasing freedom and betterment in human life. To this gradualism the Marxian doctrine of catastrophic change presented a lively opposition.

So the century drew toward its close, and on the very eve of a world war could be heard voices proclaiming a belief in the stability of the existing order and in the possibility of a utopian universe to be reached through the process of scientific discovery applied to production of material benefits for all. That there existed at the same time enormous portions of the earth's population either exploited in an outrageous fashion or suffering from the dislocation of unemployment and want was a fact either conveniently disregarded or complacently accepted as a necessary concomitant of industrial expansion. Cheap labor was an essential. The First World War brought to a head the festering unrest beneath the surface and the twenty years following it thinly veiled its continued existence. The frantic efforts of business men and industrialists to get back to the work and world of 1913, the refusal of politicians and rulers to accept the fact that a narrow nationalism was no longer possible, and the inertia of whole peoples who, leaving business and government to so-called experts, devoted themselves to a frenzied pursuit of gain and an even more frenzied spending have finally succeeded in plunging the whole world into the present upheaval and abyss.

A Hopeful Alternative

Reviewing the facts of history as we know and are able to evaluate them, we may ask ourselves, Is there a way out? Is mankind doomed either to repeat everlastingly the cycle of endeavor and frustration or, as H. G. Wells predicts, to go to its destruction because it refuses to change? If there is a third way and a more hopeful alternative, what is the power which may show us the way to it or bring it to pass?

Christianity alone seems to present an optimistic answer to this question. By this we do not mean the religion which has gone by that name in common acceptance, but the law of Christ as laid down unequivocally and uncompromisingly by himself. For the past four centuries man has striven to believe in a world becoming progressively better through the operation of reason and science. Now he finds he is overwhelmed by the complete collapse of all that he believed would save him. He no longer has faith in the efficacy of science. The inadequacy of the liberal bourgeois and scientific ideologies is shown in those very nations most permeated with them. The inertia of the great democracy in face of menace has not been the least surprising factor of the present crisis.

Christian Optimism

To the Christian the catastrophe brings no such terror. Although he may feel its full horror, his values are immovable and he alone has an explanation for the weakness and evil around him. He sees that man in losing his hold on religion has lost his hold on himself as an individual. That is why the totalitarian state always makes its first attack on religion. Having destroyed religion, it can play upon its subjects' weakness and deal with them as a mass, substituting its material power for the strength which man as a free being draws from God in transcending his own human nature. No one during the past twenty years has presented a sadder spectacle than the bourgeois liberal, who has continued to preach humanitarianism in a world becoming daily more dominated by misapplied power and hate. The epoch which began in a mood of triumphant faith, having shaken off the fetters of medievalism and feudalism, finds itself ending in despair and uncertainty.

But Christianity, which recognizes that man alone is the source of his own chaos, draws its optimism from the ever present grace of God. It gives the only possible explanation of man's tendency to sin and his eternal aspiration toward purity and goodness. It is God's final revelation to a questioning world. "Ye know the truth and the truth shall make you free." At a time when the whole social structure tends more and more toward the treatment of men as a mass, it offers to man his vindication as an individual. It justifies his belief in himself as a necessity. For God can be manifested in this world through his attributes in man. He has chosen so to be manifested. It is the duty of the Christian in the present crisis to carry out in himself those commands of God given us by Jesus Christ, and to fulfill them in spirit and in letter as best he may.

The church suffers from the difficulties and disabilities laid upon her or incurred through either affiliation with the state or subservience to social opinion. The church is making a great effort to lead in this upheaval, and the hopes and prayers and gratitude of thousands go out to those devoted souls who are indeed the shepherds of their flock. But the individual Christian is hampered by nothing but his own limitations. He need have no illusions about history, politics or ideologies. He knows that man in his

human nature is weak and evil, but he knows too that God is good. Looking out upon the world of today with its moral and political bankruptcy, with almost every scientific discovery of the past hundred years geared not to serve but to destroy, threatened by the twin dangers of famine and pestilence and horrified by the insensate lust and cruelty ruling entire nations, the Christian can still say humbly: "In the cross of Christ I glory, towering o'er the wrecks of time." He can still address himself to the daily doing of those common tasks of ordinary usefulness in which contentment may be found — and, as Marcus Aurelius added, "always mindful of God."

To the question, Is this war or revolution? the Christian answers, It is both and neither. It is the perennial breakdown of social forces through the operation of the weakness and pride of man, and the vindication of God's purpose for man as an individual soul, recognizing his oneness with God and revolting against all those material forces which seek to separate him from his source and render him a homeless waif in the universe.

Religion is born when man, realizing his frustration and inadequacy, but still feeling within himself those potentialities which make him man, reaches out to that power to which in his inmost and better nature he corresponds. Drawing upon it through love he may yet be able to build, as by a miracle, upon the wreck and ruin of his world, the world he created and destroyed with his own hands and brain, the City of God.

Volunteers for International Service

By William Henry Chamberlin

IF YOU DRIVE for a few miles out of the northern Mexican city of Torreon you come to the *ejido* or peasant farm community of La Paz. Like the whole Laguna region in which it is located it has experienced a social and economic revolution since 1936. For in that year President Lazaro Cardenas expropriated most of the land which belonged to large estates in this cotton producing region and substituted a system of communal land ownership, the peasants in each *ejido* receiving the land in collective ownership and farming it with financial aid and some technical supervision from a bank set up to finance such operations.

When I made the trip from Torreon to La Paz the peasants were out in the fields in great numbers, nearly all the men and a good many women and children. It was the height of the cotton picking season, and all available working hands were needed to gather what promised to be an excellent crop. A considerable number of migratory workers from regions farther south had poured into the Laguna area seeking work in the fields and living in flimsy shacks under conditions which even John Steinbeck's Okies would have found extremely primitive.

On one ten-acre field the pickers, with one exception, were all young Americans. They were receiving nothing for the hot work, not even the modest two or three centavos a pound (the centavo is about one-fifth of an American cent in exchange value) which was the general wage in the cotton fields. For this field had been set aside for the benefit of the local school, and the Americans who were clearing it were one of the groups of international volunteers for social service which have been going to Mexico during the past few years under the auspices of the American Friends Service Committee.

Picking cotton was the most socially useful chore at hand at the time of my visit and so the eleven young Americans at La Paz had undertaken it. During the summer, when there were more than thirty volunteers in the group, the principal task had been to help with the building of a model village. The next-door neighbor of La Paz was a village community called Ana. It was in good enough financial condition to contract a fifteen-year loan for the building of a new village in a new location. This new village was already far advanced toward completion. Instead of the tumble-down shacks of the old Ana one found adobe houses in various colors, each with a shower and a central hallway, both of which are still rare luxuries in the rural parts of Mexico. Each house also had sanitary facilities, the absence of which is one of the principal causes of hookworm and other intestinal parasite diseases which are the scourge of the poverty-stricken Mexican countryside.

There was a general hope that the new Ana would mean more than better homes for the people who lived there, that it would serve as an incentive to better housing for the peasants throughout the region. Its social significance is emphasized by the fact that President Camacho is expected to make a speech dedicating the village.

Doing Back-Testing Jobs

Here again the American volunteers had lent a hand. The skilled work was reserved for Mexicans, but the foreign volunteers had taken on some of the back-testing brawn-and-muscle jobs, such as carrying the heavy adobe bricks to the places where they were needed. The next job in prospect was to furnish screens and other neglected odds and ends for a public hospital which had been built in a town near Torreon.

A young women's unit which is teaching organized games to schoolchildren in Torreon and in the near-by towns and villages also expects to lend a hand with the hospital, mopping up the rooms and performing some of the other simpler tasks. For, as sometimes happens with public projects in Mexico, the hospital was quite well provided for in some ways, but was left short on some details, such as screening and personnel.

The girls are as busy in Torreon as the young men are in La Paz. Besides giving instruction in games and group singing they have inaugurated English courses in the

local communal agrarian bank and in other institutions. These courses are very popular, and the Americans are getting a little Spanish in exchange for their English.

Summer Projects

Summer is the flourishing time for these work projects, because many of the volunteers are free only during the summer months. Last summer twenty-four girls went to the picturesque old town of Durango, high up in the Sierra Madre mountains, and carried on the same work of promoting organized recreation. Here, as everywhere, they met a very cordial response from the people, and the governor of the state even ordered out an official band to greet them when they arrived. Some features of Durango were less hospitable than its human inhabitants, however; the town is infested with poisonous scorpions and there were several cases of amoebic dysentery from the water.

Another piece of work on which volunteers have been engaged during the present year might be described as rural hygiene and sanitation in the province of Vera Cruz. This is a lush tropical region, very different from the cool high plateau on which Mexico City is located. It has suffered a good deal from various forms of disease. Yellow fever has been stamped out with the cooperation of specialists furnished by the Rockefeller Foundation, but malaria, hookworm and other diseases which are traceable to intestinal parasites remain.

It was against these scourges that a group of volunteers, establishing themselves in the village of Paso de Ovejas, decided to launch their offensive. It was the kind of work that was hard and dirty and involved a considerable risk of contracting malignant and persistent forms of disease. But these dangers and difficulties were only a spur to the volunteers, who have perhaps come as near as any group to working out in practice William James' idea of a moral equivalent for war.

Going into the work with the approval and cooperation of the local health authorities, they persuaded a number of the villagers to join with them in digging a long ditch for the purpose of draining a swamp that had been a breeding ground for malarial mosquitoes. This piece of work was carried out, and the results have been quite satisfactory. Besides undertaking swamp drainage work in a number of other villages the volunteers — of whom there are now sixteen, living as all the groups do in community fashion, in an old house which was supposed to be tenanted by ghosts—have taken up the pressing problem of rural sanitation.

Dividends in Human Health

Tainted water and the almost complete absence, in many Mexican villages, of facilities for the disposal of nightsoil create the same disastrous results in Mexico that one often encounters in China and other Oriental countries. There is nothing glamorous or romantic about the idea of building rural privies, but there are few tasks in Mexico that would pay better dividends in terms of human health. So the volunteers have tackled this, using boring machines. Often they start with the construction of a privy for the village school and then win the interest of the peasant families in the necessity and usefulness of the project.

Rural medical service is a recent institution in Mexico and is still woefully inadequate as to personnel and supplies. But it often attracts the more idealistic type of young Mexican doctor, and the local health authorities have been enthusiastic in welcoming the cooperation of the Americans in Vera Cruz. In some cases they have organized demonstrations, showing in a forceful and vivid way how most of the children are suffering from worms as a result of going barefoot in fields that are full of human manure, and driving home the lesson that, for the sake of their own and their families' health, the peasants ought to give the time and labor necessary to establish sanitary facilities.

Another project, carried out in 1941, was helping to repair the damage which an earthquake had inflicted upon the town of Tuxpan, in the state of Jalisco, in southwestern Mexico. After clearing away the earthquake debris the volunteers there built more than fifty temporary houses, helped to build two schools and worked on an aqueduct to improve the town's supply of water.

Besides working on these varied public service projects the young men and women, mostly college students, who have taken part in this movement, have been given opportunities to study the country and its problems. As a respite from the routine of hard physical work, there is a seminar in Mexico City where the participants in the various projects listen to expositions of Mexico's international and national problems by government officials and private experts.

Platform of the Enterprise

Although it is sponsored by the American Friends Service Committee, this movement of international helpfulness has no denominational limitation, nor does it include any evangelical missionary features. Only a comparatively small proportion of the volunteers are Friends; the others include individuals of almost all religious faiths, and some who are attracted by the humanitarian implications of the movement. The statement about the qualifications for volunteers reads as follows:

> Above every qualification, the volunteer's mental attitude and way of life must be such as to eliminate the possibility of strife and conflict. The seminar is open only to those who are really concerned about building up better understanding between the two countries; who are willing to undergo the hardships of manual labor in a hot, dusty section; and who will, when they return to this country, do what they can to help our citizens to understand our neighbor to the south sympathetically.

One should not, of course, overestimate the physical results which a couple of hundred young Americans, most of them too young to have any highly specialized training, have accomplished. There is not the slightest tendency of this kind among the volunteers themselves. Obviously they have been able to affect directly only a handful of Mexico's tens of thousands of rural communities. Even in the places where they work, their willing hands have but been able to scratch the surface of a formidable problem, compounded of ignorance and poverty and dirt, which can be solved only over a long period of time by

the exertions of the Mexicans themselves. But the moral significance of the venture, I think, goes far beyond the fact that there will be a little less malaria in Vera Cruz or a little more money for the school at La Paz. Everywhere the Mexicans have received with friendship and cordiality these unusual "tourists" who live with the utmost simplicity and do their own cooking and cleaning and are not out to make money.

Mexican Response

These projects have performed an unmistakable service to international good relations in showing the Mexicans that the kind of American they usually see in a Hollywood film is not necessarily representative of his country. The Mexicans are more mercurial and demonstrative than we are. They make more fuss over a friendly action, whether performed by themselves or by someone else, than people of cooler or more phlegmatic temperaments might be inclined to do. They are genuinely responsive to kindness, just as they are quick to resent a slight or an insult. "My impression of the Mexican," said one of the volunteers, "is that he will do anything he can for you if he thinks you are a friend, and will take it for granted that you will do the same for him. There isn't any of the standoffish reserve that you might find in the United States."

There has been no attempt to exploit this movement of socially minded young people for propaganda purposes or to tie it in with any official program. But it has probably generated more genuine good will—to use a term that has been somewhat overworked south of the Rio Grande—than some more pretentious and expensive ventures in propaganda.

Volunteers Also Learn

For the people who have taken part in these work projects there has not only been the satisfaction of an impulse to do at least a little something positive and constructive for right ends when so much human energy has been and is being applied for wrong ends, but also a valuable broadening of experience. The people who have been working at Torreon and La Paz, for instance, have been watching an extremely interesting social and economic experiment. The cotton lands of the Laguna area, which depend on irrigation water from the Nazas river for fertility, were farmed in large and medium sized plantations, or haciendas, as they are called in Mexico, until 1936. Then, after a period of labor disturbances, President Cardenas decreed the expropriation of most of the land, which was given to the *ejidos,* or peasant communities, in collective ownership. Private owners were allowed to retain farms which did not exceed 375 acres in size.

Because of the dependence of the area on irrigation and because tractors could be advantageously used for the cultivation of the wheat, which is the second main crop, the Laguna region experienced a more thoroughly collectivist type of farming than one finds in most other parts of Mexico. Every *ejido* elects its work boss; the farming is financed by the Banco Ejidal, a bank which has been set up to finance peasant community farming.

At La Paz the old system and the new exist side by side. The *ejido* owns most of the land, but a flourishing hacienda exists side by side with it. The American boys who have been working there and who have made friends both with the *ejido* workers and with the hacienda owner are getting some useful lessons in practical agricultural economics, as worked out in actual life.

From the standpoint of social and economic democracy the *ejido* system is the more appealing. As its advocates argue, the profit under this system remains with the peasants, not in the hands of a single wealthy owner. It fits in with modern schools, with social insurance against illness. At the same time it is a new system and still labors under some productive disabilities. It is hard to give peasants who have been accustomed to the status of peons, or agricultural laborers, the psychology of men working for themselves.

Ejido and Hacienda

The hacienda owner at La Paz, a former peasant himself who would have been called a self-made man in America, was by general testimony a shrewd and capable manager who got more out of his acres than the *ejido* had yet succeeded in producing. It was interesting to see the mixed system; it seemed to me that, for the time being at least, it was probably in the interest of the peasants to have both types of ownership. The hacienda owners could not resort to any very oppressive measures when there was so much communal farming around them and the Damocles' sword of possible expropriation hung over their heads. At the same time the existence of these privately owned farms was something of a protection for the *ejido* against the danger that the bank might begin to play the role of a new landlord.

Perhaps the deepest and most hopeful significance of this friendly invasion of Mexico lies in the promise which it offers for the period of postwar reconstruction. Money, one suspects, will not mean very much after the world's resources have been shot to pieces in the present struggle. But the will to construct and rebuild, to relieve suffering without consideration of race or nationality or boundary lines, will be immensely important. These social pioneers in Mexico may have built even better than they knew. They may be the herald and vanguard of far larger groups of young people of all nations, enlisted in the struggle against hunger and epidemics and the many forms of human misery that will be prevalent after the last shot in this war is fired. Should such a world-wide movement come into existence there would be ground for hope for a "people's peace" that would be enduring.

Beyond

I—When they veiled us in, you just peered and smiled.
SOUL—I had glimpses of the Beyond.
I—And now they are going to immure us, brick by brick. How busy they are!
SOUL—I shall still see the Beyond.
I—How wonderful! Where did you get this deathless vision of the Beyond?
SOUL—From the Beyond.

ARTHUR B. RHINOW.

Prayer in Wartime

By Randolph Crump Miller

A GROUP of Christian ministers were gathered together to compile a booklet of wartime prayers. The title which had been suggested was "Victory through Prayer." For a few minutes this name went unchallenged, but as they thought about it there seemed to be something incongruous and unchristian about it. "Victory through Prayer" suggested that prayer was America's secret weapon. It indicated an attitude of moral smugness, an assumption that God is on our side.

The difficulty was to find another title which would be as appealing and yet worthy of our religion. These men were convinced of the moral issue at stake in the war, and yet they could not bring themselves to accept the idea that we could achieve victory through prayer. It was suggested that perhaps "God's Victory through Prayer" might be more in line with the purpose of the booklet. This expressed more accurately the attitude of the group, but somehow the title did not catch on.

Finally, the question of victory was evaded. The new title was simply, "Let Us Remember." A new litany was written which called to mind all aspects of our national life and dedicated it to God.

A Deeply Felt Need

Ministers everywhere are feeling this need for an expression of the attitudes of worshipers. Lay people desire prayers which will guide them in these days. The Federal Council of Churches has sponsored "America's prayer minute" and has appealed to ministers throughout the land to submit prayers for this radio program. The need is widespread for truly Christian prayers.

Some people, however, are impatient with this problem of seeking a Christian attitude. One particularly impatient individual is Mr. Arch Oboler, who writes morale-building radio plays and who put his feelings into a prayer (as reported in The Christian Century): "Dear Almighty, may we in this session stop chasing our academic tails around in meaningless circles. May we remember that there is a war going on and that time is 'a-wasting.' . . . May we, dear Almighty, face this problem factually, realistically, and with a minimum of damn foolishness." Victory is so important and Americanism is so vital that we cannot stop for self-examination.

Another approach is to leave God pretty much out of it. Some people say that God has nothing to do with war. It is a human mess, and human beings must get out of their predicament as best they can. Others feel that God is involved somehow, but has not yet picked a winner. One of the most interesting prayers of this type is the following seventeenth century prayer: "We presume not to claim thy protection, trusting in our own perfect innocence. Yet if *we* be sinners, *they* are not saints. Though then thou vouchsafest not to be with us, be not against us, but *stand thou neuter* this day, and let the arm of flesh decide it." Of course, this was written when sportsmanship could be applied to war, and the issues were particularly unclear. Also, the good bishop figured he could get there "fustest with the mostest" without God's help.

Another oldtime prayer which does not meet our needs today is ascribed to Archbishop Laud, asking God to forgive our enemies and make them see their sins and seek peace with us. This is a self-righteous type of prayer which is out of place today.

Vicious Prayers

There are also vicious prayers for victory, asking God to wipe our enemies off the face of the earth. This might have been all right in Old Testament times, but the classic illustration of Harold Anson answers these prayers for all time. "A good Christian man said to me . . . that he hoped our airplanes would fly over German cities and kill as many of their children as their airplanes had killed in our cities. I told him that if he really wished this, he ought to put it into a prayer. He thought for a moment and answered: 'No, of course you couldn't ask God to do that, and end up "For Jesus Christ's sake." ' "

Some people believe that "for Jesus Christ's sake" is only a signal for the congregation to say "Amen," but it is a standard test of any prayer. Our wartime prayers must be tested as are any other prayers. They must be worthy of the one we call "Lord." They must affirm the will of God. In the Scotch Prayer Book there is a prayer for victory that meets this requirement: "Be now and evermore our defense; grant us victory, *if it be thy will.*" That is the primary test of any prayer.

Another suggestion is that prayers which can be said by all Christians, regardless of nationality, should be used. This has its disadvantages and advantages. The first danger is that of reducing our prayers to the least common denominator. We will use prayers which avoid all controversial issues, but such prayers will fail to relate themselves to our human situation. We will stick to so-called spiritual values, and give them no basis in the concrete facts of everyday life. If American men and women are facing death in our country's cause it must be important to pray about it. A second danger is that if all Christians use the same prayers the moral issue of the war is likely to be dulled; and if there is no moral issue at stake there is no reason for supporting the war effort.

Prayer for Peace

Universal prayer has one value: It brings us face to face with the Christian desire for a just and durable peace. If the Lord's prayer, for example, were taken seriously in all nations, it would bring us closer to a dynamic peace. One great leader has emphasized what the fulfillment of the petitions of the Lord's prayer would do for our enemies. But it would not only destroy nazism and fascism; it would do the same thing for British imperialism, Russian communism and American world capitalism. Christians on both sides can pray for a just and durable peace.

Another type of prayer which approaches universality is one which we can say for both our allies and our enemies, "that in and among them thy name may be hallowed, thy Kingdom come, and thy will be done; inspire all men to trust in thee and dedicate themselves to thee, whose wisdom and love passeth comprehension." Or we can pray directly for our enemies: "Teach us, O Lord, to love our enemies as thou dost love thine; that we may present their sins and ours at the same altar of thy forgiveness, and may seek common goals in thy service when peace has been established."

For Those in Service

All honest prayers for a just and durable peace are valid. One communion is going to use this theme as the basis for its next summer's booklet of meditations. If every Christian, for example, would make the "Ten Points" of the Roman, English and free churches the basis for meditation and critical study, we should soon find ways of fulfilling these prayers in political and social action. Prayerful thinking concerning the rights of nations, disarmament, international organization, minorities, the law of God, possessions, education, the family, vocations and our international resources can be carried on by Christians in all nations.

This carries us into the more intimate relationships. As we think of education, the family and vocations we are brought into prayer for our loved ones. We pray for those in our armed forces, especially those who are close to us. We cannot help but pray for their safety; we pray God to "deliver them from all temptation, and if it be thy holy will, bring them safely home." But we are more concerned to pray for their strength of character, that they will prove themselves courageous, firm and loyal. We pray that God will meet their anguish with his suffering love, and that he will keep them from losing themselves in the brutality of mechanized warfare.

Such prayers include all the armed forces, including chaplains, doctors, nurses and prisoners of war. We remember them constantly in our prayers. And as witnesses against the evils of war, we pray also for the conscientious objectors, that they will not give in to the sin of pride and will recognize that they share the sin of war along with those who fight.

We need to pray for those in defense industries, that they will be protected from temptations of indolence, carelessness and extravagant living and be given security and direction in these trying times.

We sometimes forget to pray for those who are exempted from military service, and that still includes the largest proportion of our population—those in essential civilian work, ministers, women, the aged and infirm, and those classified as 4-F. They are called to service in these times. We should pray that God will "give them a sense of the utter awfulness of their calling to serve him, so that no frivolity of spirit, no indolence or ineptitude, no weakness of mind, heart or soul will keep them from their task."

Members of Christ's church need to pray for "weapons of mind and heart, that they may become leaders in Christ's army against the world of paganism and vice, using the gifts of ancient and modern knowledge to serve the church, so that by wisdom and love they may convert the world to Jesus Christ."

Above all, we need the cleansing of spirit which comes from repentance. We need to pray that God will forgive the sins of this nation and all nations and the sins of the church, "that when we have been justly punished for our disobedience, a just peace may be settled on mankind."

A Model Prayer

There is a prayer in the *Prayer Book for Soldiers and Sailors* (issued by the Protestant Episcopal Church) which sums up briefly our needs and petitions in wartime. If our men in the armed forces really used this prayer, if our people at home tried to make this prayer part of their lives, if this prayer could be made a directive of our political and military existence, perhaps then we could really hope for a just and durable peace. It is a simple prayer:

"O God, who seest that in this warfare we are seeking to serve thee, and yet in the waging of it must needs do many things that are an offense against thy love; accept, we pray thee, our imperfect offering. Arm us with thy Spirit, that our warfare may further the victory of thy justice and truth; through Jesus Christ our Lord. Amen."

BOOKS

Burma: Keystone of Asia

MODERN BURMA. *By John L. Christian. University of California Press, $3.00.*

DREAD of a federation of Asiatic nations against Japan has in recent years become a persistent reality in the minds of the leaders of Nippon. The awakening nationalism of the states of southeastern Asia provided the warning that if this was not to occur something must be done soon. With China already in revolt against Tokyo's new order and India on the verge of a revolutionary attempt to realize self-determination, with Nehru visiting Chungking and Chiang Kai-shek flying to New Delhi, if ever the blow was to fall, it must come now. Hence the occupation of complaisant Thailand immediately after Pearl Harbor and the drive from this base westward over Burma, the link between the two most populous nations in the world and the keystone of pan-Asiatic federation.

This book is one of a valuable series on the countries of southeast Asia sponsored by the Institute of Pacific Relations. Written from the point of view of a friendly and discriminating scholar who lived in the country many years, it is a comprehensive survey of political and economic development. Its author, who is now an adviser to the United States government on southeastern Asia, begins by describing this land, as large as Texas, and its people, who number about 16,000,000. A facile writer who wastes few words, he then sketches the history of the country, giving most attention to the conquest of this nation by the British, and to its separation against its will from India in 1937. He also includes the

text of a resolution passed by the Burma house of representatives in 1940 protesting against the action of the British government in making Burma "a participant in the war between Great Britain and Germany without the consent of the people of Burma," which may provide a clue to the attitude of many Burmese when Japan invaded their country.

In his interesting chapter on the Burma road, the author points out that the railway system of Burma, like the railroads of all other countries of southeastern Asia, has no connections which cross the frontier. Lord Curzon is said to have been responsible for the fact that there was no link between the Chinese railways in Yunnan and the Burmese railhead at Lashio. While this policy of self-containment probably contributed to internal peace, it proved to have been a fatal blunder when Burma was attacked by Japan. When the road was at last begun early in 1942, it was too late.

The book contains able discussions of Burmese agriculture, the main industry; less satisfying descriptions of its petroleum production and resources; and a careful survey of its minerals, which Mr. Herbert Hoover helped to develop early in this century. Its account of Burma's foreign relations comes down to January 1942. The discussion of religion is one which evaluates the great influence of Buddhism without condescension and at the same time understands and appreciates the contribution made by Christian missions. Of the total Christian community of 331,000, over 64 per cent are Baptist. So has Adoniram Judson's shadow lengthened since 1813.

HAROLD E. FEY.

Books in Brief

THE ART OF DYING WELL, THE DEVELOPMENT OF THE ARS MORIENDI. *By Sister Mary Catherine O'Connor. Columbia University Press, $2.50.*

If you have tears you need not prepare to shed them now, in spite of any mournful connotations of the title. (There was also a late medieval *De Arte Lachrimandi* for those who would learn to weep properly.) The *Ars Moriendi* is an edifying work designed to give instruction in the art of dying *well*—that is, in such a way as to gain the hope of heaven. It is addressed almost as much to friends at the bedside as to *moriens* himself. The book is of uncertain and probably composite authorship. Sister Mary Catherine inclines to the view that it was put together at Constance largely on the basis of a manuscript brought to the council by Gerson in 1414. It was circulated in almost innumerable copies, in a variety of languages, and after the introduction of printing it was published by almost every press in Europe, or at least by presses in every country. Caxton printed it in 1490. Not only was this book a best seller for more than a century, but it was a source from which flowed a copious stream of other books in the same vein. It is by no means a gloomy treatise. As the author points out, the Renaissance was intensely interested in books designed to form the manners and morals of "the complete gentleman," and the art of dying like a gentleman as well as a Christian has a place in this category. The present publication does not include the text of this medieval classic, but gives a thorough and scholarly study of its origins, manuscripts and editions and of other works in the same tradition.

DESERT SAINTS, THE MORMON FRONTIER IN UTAH. *By Nels Anderson. University of Chicago Press, $4.00.*

It is not easy to write a completely unprejudiced book about Mormonism's great social, economic and political experiment. Most treatments of the subject are either apologetics for it, polemics against it, or romantic presentations by Gentiles who have been impressed by the heroic aspects of the adventure, its spectacular success, and the admirable qualities of the Mormon people. Mr. Anderson, though a Mormon (by conversion, not by heredity), writes with scientific detachment. His book falls into two parts: first, a condensed but exceptionally thorough survey of the whole enterprise down to the admission of Utah to statehood in 1896 after "Zion" had "bowed to the Gentiles" in the matter of polygamy; second, a sociological study of Mormon life in an area of southern Utah, based in part upon hitherto inaccessible records in the temple at St. George. (Many Gentiles will remember having passed through St. George on the way to visit Zion canyon.) Mr. Anderson has done a competent and valuable piece of work. The reviewer would query, on his unsupported memory and subject to correction, whether it was not Artemus Ward, rather than Mark Twain as Mr. Anderson says, who remarked of the Mormons that "their religion is singular, but their wives are plural."

AND NEVER YIELD. *By Elinor Pryor. The Macmillan Company, $2.75.*

And speaking of Mormons, here is a first-class novel dealing with the Missouri and Nauvoo phases of the enterprise. The non-Mormon author avoids any commitment as to the validity of the Mormon religion, its revelations and its prophet. But in attempting to show how it felt to be a Mormon in those troubled days, and how it felt to be a Gentile girl in love with a Mormon, she necessarily takes a psychological point of view within the group and gives the impression that they were very badly treated. Well, they were, especially in Missouri. Every Mormon historian enlarges upon the ruthlessness and lawlessness of the campaign of the Missourians against them. But the question on which they never throw any light is this: Why did the Missourians single out the Mormons, among all the groups and types of immigrants who were then crowding into their state, as the sole objects of their aversion and hostility?

Books Received

The Lifted Lamp. By Grace Noll Crowell. Harper, $1.00. Mrs. Crowell's thirteenth volume of poetry is no unlucky number. She has long since outgrown the measure of a minor poet and in full maturity of artistry and power speaks with no uncertain sound. The religious vein in her thinking is not always on the surface but it is always there. Her sequence of verses interpreting the phrases of the Lord's prayer does something which has not been so well done before.

Outlook in Mexico. By Alberto Rembao. *Outlook in the River Plate Region.* By Hugh C. Stuntz. *Outlook in the Western Republics* (of South America). By Jay C. Field. *Outlook in the West Indies.* By Edward A. Odell. Friendship Press, 25 cents each. These "Outlook Pamphlets" on Latin America have a value far beyond their price for those who desire a brief but accurate account of cultural and economic conditions and of the work that the evangelical churches have done and are doing there. The reader's mind will be freed (if he is willing that it should be) from the fictitious notion that Protestant missionaries in these regions do nothing but go about unsettling the faith of good Catholics, proselyting by unscrupulous methods, and forcing Yankee ways upon proud and self-sufficient Latin peoples.

The Red River Valley, 1811-1849, A Regional Study. By John Perry Pritchett. Yale University Press, $2.75. Another volume in the impressive series on the relations of Canada and the United States, prepared under the auspices of the Carnegie Endowment for International Peace and the general direction of Professor James T. Shotwell. The Red river starts not far from the source of the Mississippi and flows north via Lake Winnipeg to Hudson's

Bay. This vast area was a hunting ground for the Hudson's Bay Company and the rival North West Company of Montreal. Within the period covered by this study the obstructive monopoly of the great fur companies was undermined sufficiently to permit the entrance of settlers and the planting of what grew into the province of Manitoba. A body of frontier history wholly unfamiliar to most readers, even to most professional students of American history, is here brought to light.

The American Frontier in Hawaii, The Pioneers, 1789-1843. By Harold Whitman Bradley. Stanford University Press, $4.50. (To be reviewed.)

Anthology of Norwegian Lyrics. Translated by Charles Wharton Stork. Princeton University Press, $2.75. That this is a good selection from the best of Norway's lyric poets since the beginning of the nineteenth century is vouched for by critics who know vastly more about Norwegian literature than does this reviewer. The extended introduction by C. J. Hambro gives a valuable and, for most American readers, necessary survey of the field which this anthology illustrates. Mr. Stork's warm feeling and his technical skill in versification go far toward achieving the impossible result of expressing both the substance and the spirit of a body of poetry in a language other than that of its authors. These lyrics help us to know the hearts and minds of a people whom we all admire. The Norwegians have some delicacy of emotion under the fortitude that now keeps their spirit unbroken. It would have been still better if at least one section of the book could have given the original text of some of the poems on pages facing the translations.

You, Your Children, and War. By Dorothy W. Baruch. Appleton-Century Co., $2.00. Our children live in a war atmosphere, as we do, whether we like it or not. If we wonder what it may do to us, still more important is the question as to what it may do to them. The problems here treated are essentially two: how home and school may prevent the children from acquiring war neuroses and other undesirable, even though less serious, traits of personality; and how we may sustain their morale and make them useful members of a society in which, under present conditions, no one can fail to carry his share of responsibility without weakening the social whole and doing himself irreparable harm.

The Path to Reconstruction, A Brief Introduction to Albert Schweitzer's Philosophy of Civilization. By Mrs. Charles E. B. Russell. Henry Holt & Co., $1.50. Unpretentiously, but with fine insight derived not only from the study of Schweitzer's writings but also from years of association with him in the work of his mission at Lambarene, Mrs. Russell sets forth the principles of Schweitzer's philosophy, and especially of his ethics, centering in "reverence for life," as a guidepost on the path to any right reconstruction of a world so honeycombed with hate that a high ranking general (American) can celebrate Armistice Day by exhorting the army to cultivate hate and make its governing impulse a passion to "Kill, kill, kill!"

CORRESPONDENCE

On Lutheran Isolation

EDITOR THE CHRISTIAN CENTURY:

SIR: This letter is in regard to your editorial under date of November 4, "Lutheran Isolation," and the news report of the Louisville convention of the United Lutheran Church in America by Harold E. Fey in the same issue. I doubt Mr. Fey's interpretation that my speech was "probably decisive" in the debate on our relationship with the Federal Council of Churches. However, because of his interpretation and your editorial I feel it my duty to reply, for, in your minds at least, I share "decisively" in so-called Lutheran isolation.

My personal position is very simply stated. I expressed it without any reservation on the floor of the convention, as Mr. Fey generously reports. I believe in the Federal Council. I am personally acquainted with most of the staff personnel. Several of them are among my choicest friends. I was privileged to serve in a majority of the cities visited during the National Preaching Mission. Few concerns are dearer to my heart than Protestant cooperation. My service as president of the Washington federation of churches is an illustration of this concern.

But what was the issue before the Louisville convention? It was not to withdraw from the "consultative relationship" which the United Lutheran Church has had with the Federal Council for twenty years. That move would, indeed, have been a kind of isolation. The original proposition before our convention was the improvement of the existing relationship with the Federal Council. The occasion for the consideration of this proposition was a formal invitation from the Federal Council to the United Lutheran Church to become a full member of the council. A substitute motion was made on the convention floor to assume this full membership. Then the question was freely and fully debated. The recommendation of the United Lutheran executive board was sustained which included: the appointment of the full quota of members to the council, namely fourteen; doubling the yearly financial appropriation; providing for extended participation in the varied activities of the council. The recommendation of our executive board provided also that the members appointed to represent the United Lutheran Church in relation to the council should be made a regular commission of the church, for reports to its biennial conventions. In other words, this commission is appointed for continuous service to inclusive Protestantism.

Do you think that your editorial is true to the facts in calling that position "isolation"? Does doubling appropriation and multiplying representation almost by five mean isolation? Does the appointment of an official commission mean isolation? Yet both your editorial and the news story of the convention are so headed.

The executive board of our church held a conference in the early spring of this year when all who desired to speak were invited to be present. I read a paper at that time, advocating full membership. On the conviction therein expressed and summarized in my brief speech at Louisville, I stand today and shall continue to stand. However, since midsummer I have been of the opinion that the interests of cooperative Protestantism would be better served in our own church at this time by making the most of the present "consultative" or conferential relationship than by pressing for full membership now.

You may apply the word "isolation" to communions in this country who hold no relationship whatever with the Federal Council, but that surely does not apply to a church that acted as ours did at Louisville. I hope you will correct your editorial impression, which is not in harmony with the facts.

One question in closing, which might be worth another editorial from your pen. Is membership in the Federal Council the only or essential yardstick by which Protestant "isolation" is to be measured in the United States?

Church of the Reformation, OSCAR F. BLACKWELDER.
Washington, D. C.

[Dr. Blackwelder modestly underestimates the effect of his words. The member of our editorial staff who was present at the meeting asked separately a half-dozen well placed delegates to estimate how many votes Dr. Blackwelder's speech had changed. The average guess was 100 votes. That number added to those who voted for full membership would have made the issue very close. But a close vote, Dr. Blackwelder's long experience in interchurch affairs undoubtedly told him, would not provide the strong suffrage which such a move required if it was to carry the genuine sanction of the denomination.

Our observations concerning Lutheran isolation did not rest solely on the Louisville convention's action in refusing to accept the responsibilities of full membership in the Federal Council. This was used only as an illustration of an attitude which is evident in thousands of communities across the land and in inter-

church circles generally. In hoping that the United Lutheran Church would lead the Lutheran way into the Federal Council, we were (and are) hoping that acceptance of the responsibilities of full membership in the principal agency of interchurch cooperation would be a symbol of a change in that attitude toward other Christians which will eventually carry into the remotest community. Dr. Blackwelder is right in calling attention to the increase of the limited participation of the United Lutheran Church in the Federal Council as an evidence that Lutherans are moving in that direction. We are concerned simply to expedite the process, which will, we confidently believe, aid the rest of Protestantism to rediscover more readily how important a contribution Lutheranism can make to the ecumenical Christianity toward which all our churches are moving.—THE EDITORS.]

Lutheran Backgrounds

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Lutheran Isolation," you have done a real service to the Lutheran Church of which I am humbly proud to be a member. We accept your challenge; in fact, we think it is a fine compliment. Some of us may have to swallow hard, but we admit there is an element of truth in your statement that we have insulated ourselves. The reasons for this attitude are many and some are beyond control. I am afraid you are oversimplifying our position. You do not fully realize how many obstacles we had to overcome and still find in our way.

We did not arrive in this country all snugly put away on a Mayflower speaking one language, with the blueprints for our new religious house in our pockets. We came from a dozen different countries speaking that many different languages, and having their geographies written all over our faces. Even when we came from one country we brought our dialects along. Incidentally, most of our American theologies are European dialects. We looked with the same suspicion upon each other as some of your Mayflower people looked upon all of us. It takes time to outgrow things like that.

To this day we are not a uniform group. It is true that some of us came over here three hundred years ago and that the first Protestant pastor to land in North America—eight months before the Pilgrims landed at Plymouth Rock—was a Lutheran. But we were too busy keeping our own people from turning into heathen to bother about uniformity. We had no choice, and so we built a little Germany here and a little Sweden there, a little Norway in this settlement and a little Finland in that settlement. Who cared what we did! We are still trying to liquidate our little linguistic, cultural and religious islands. It took two world wars to make some of our people see the point. Give us a little more time before you send us on a world mission.

Theologically, we are still fighting our civil war. There can be no genuine Lutheran union until we have settled our domestic troubles. We are now standing in the passage of the Lutheran Jordan trying to make our Ephraimites see the difference between "shibboleth" and "sibboleth." It has cost us more than forty and two thousand Ephraimites, and some of us do not know to this day whether the "h" stands for heaven or for what. But, sir, we are in dead earnest about our principles for a union. We would rather follow Jephthah than his successor Ibzan (Judges 12:8-10) who wanted to force a union by bartering his thirty daughters for thirty girls from abroad. Incidentally, Dr. Robinson says that Ibzan was not from Bethlehem, but from Bait Lahm (Bedlam). No, sir, we do not believe in union of this kind.

We tried it once and are still sick from the experiment. Do you know the story of "American Lutheranism"? It was just one hundred years ago, at the time when a wave of denominational indifference swept our country. Some of our most brilliant men, a Dr. Schmucker of Gettysburg Seminary and a Dr. Kurtz, editor of the *Lutheran Observer,* went to work adapting Lutheranism to American soil by divesting it of all distinctive traits. They asked us to give up our confessions for the revival method, and things like that. Do you know that this movement is largely responsible for the pathological case of Lutheranism from which we suffer today? Give us a little more time to live these things down. We are doing our best to give to America the best we have: an unwavering loyalty to the great religious principles which come from the Bible and which have found their human expression in our confessions.

Wartburg College, JOHN HILTNER.
Waverly, Iowa.

Meanwhile . . .

EDITOR THE CHRISTIAN CENTURY:

SIR: As a young Lutheran pastor allow me to congratulate you upon your editorial, "Lutheran Isolation." There are many of us who regret the action taken by our representatives at Louisville. Time is, however, on our side. Perhaps in a not too distant future our "isolated" church will remember that great as is the name Lutheran it bears a yet greater name in common with our fellow churches, the name of Christian. Meanwhile with bowed head and glib tongue we must try to tell our people that if we can't be good at least we're cautious.

Zion Evangelical Lutheran Church, JOHN H. SARDESON.
Saddle River, N. J.

Irresponsible Manifestoes

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to commend you for the fine service you have done, both in warning Christian leaders to be careful about signing their names to manifestoes and petitions, and in calling special attention to those manifestoes and petitions which emanate from the editorial office of a journal named the *Protestant.* I am one of those who somehow got on the mailing list of this fountainhead of political vagaries. I have never signed anything this source has asked me to sign, but don't know whether or not my name has been used, as other names have been used.

It is a regrettable fact that there is no way to prevent the name of Protestant Christianity from being used as a front for something else. At least I accept this misfortune as a fact, since the Roman Catholic Church, with its hierarchical system, was apparently unable to prevent the attachment of its auspices to a late but not lamented journal sailing under the name of *Social Justice.*

Canton, N. Y. HUGH S. TIGNER.

Still Has Hope for Us

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed please find my check for another year's subscription. Of course I disagree with your editorial comments on the war, but I can't get along without The Christian Century. Besides I am beginning to think that as you continue that searching argument with your pacifist conscience I see signs of conscience coming out on top.

Union Theological Seminary, ARTHUR L. SWIFT.
New York, N. Y.

Fighting for a Stalemate

EDITOR THE CHRISTIAN CENTURY:

SIR: "And it is necessary to fight for victory. Not to fight for victory is not to fight at all. We are all fighting, pacifists and non-pacifists, soldiers and civilians and conscientious objectors—all are fighting either for their country or for the enemy. And all fight for victory."

The above is the third paragraph of the editorial, "War, Necessity and God." Just for the sake of thoughtful discussion let us grant that "all are fighting." Let us even grant that "all are fighting for victory." But, I ask, victory for what?

If the editor means victory "for our country" or victory "for the enemy" with no other alternative, then he is ruling out the possibility of a "Victory—For Humanity" which was so ably proposed recently by President Albert W. Palmer and which we thought The Christian Century endorsed in the editorial, "Up to Congress."

If we concede that the pacifist is fighting at all he is surely

fighting *only* for a victory for humanity. But if we understand victory to mean a military victory, the true pacifist cannot and does not fight for that sort of victory.

Moreover, the "soldiers and non-pacifist civilians" do not need to fight for a victory of arms. They can fight to stop Hitler. They can fight to bring this war to a stalemate stage where a victory for humanity is easier and more possible. Then even the non-pacifist can and, if intelligent, will stop fighting, in a military way, at that point. His fight from that point on will be of a spiritual nature, like the fight which the pacifist wages all the time. It is absolutely not "necessary to fight for victory" of arms. But it is necessary to use strong spiritual forces (I do not like the word fight) to gain a victory for humanity.

Detroit, Mich. ALBERT B. SHELDON.

'Christians,' Not 'Pacifists'

EDITOR THE CHRISTIAN CENTURY:

SIR: I enjoy The Christian Century and feel that current articles and editorials are some of the best. But I would like to add my comment to that of Mr. Garrett H. Evans in the October 28 issue, that we need some definitions.

Could you not give us your definition of the words "pacifist" and "church"? I realize that among the pacifists there are many shades and brands, but there are some of us who feel that our position needs no different term such as "pacifist," but that simply "Christian" is enough. We are convinced that war, all war, is contrary to the way of Christ. For this reason, some of us have nothing to do with the use of force in this struggle. [But this choice, we affirm, is one that no pacifist makes, or can make, when his country is at war.—THE EDITOR.]

Have we not misused the term "church"? We have said that "the church is not at war." But what is the church? If it should happen that every member of the church were fighting in the war individually, would not the church then be at war? [No. Its members who are all at war would participate in the church's affirmation that *it* is not at war.—THE EDITOR.] What is a church other than the members who compose it?

Beechview Christian Church, SAMUEL D. McLEAN.
Pittsburgh, Pa.

When Do Wars Begin?

EDITOR THE CHRISTIAN CENTURY:

SIR: For the sake of the record and as a note on how wars begin, attention is directed to an article in the *Saturday Evening Post*, October 10, 1942, by Lieut. Clarence E. Dickinson, U.S.N., titled "I Fly for Vengeance." To quote therefrom:

"It wasn't that we pilots didn't sense the tension that gripped the Pacific. You could feel it everywhere, all the time. Certainly the mission from which we were returning had the flavor of impending action. We had been delivering a batch of twelve Grumman Wildcats of Marine Fighting Squadron 211 to Wake island, where they were badly needed. On this cruise we had sailed from Pearl Harbor on November 28 under absolute war orders. Vice-Admiral William F. Halsey, Jr., the commander of the Aircraft Battle Force, had given instructions that the secrecy of our mission was to be protected at all costs. We were to shoot down anything we saw in the sky and bomb anything we saw on the sea. In that way, there could be no leak to the Japs."

The instructions and the date thereof are significant. This was a pre-Pearl Harbor incident. As this article probably was passed by the censor it would seem to be reasonably authentic.

Ridgewood, N. J. W. P. SHRIVER.

Reason for Going to War

EDITOR THE CHRISTIAN CENTURY:

SIR: If I go to war, it will be because I am less of a Christian than the Christians' God wants me to be, and not because war is a necessity. I shall go knowing full well that there is such a thing as the eighteenth chapter of Matthew. I shall also go because I believe in police power and because I had a terrible sinking feeling in the bottom of my stomach at the time of the fall of France.

It seems to me that your thesis is quite like that of John Ruskin when he spoke to the cadets, but that neither of you is a militarist. You have said some things which need to be said, but I don't agree with all of it. I particularly like that paragraph which contains: "It can be gratefully said that theology in general is now on the way back to its primary field of operation." However, I don't like your generalizations about the pacifist position. Furthermore, I think it is quite naive to say such a thing as this: "The pacifist theologian dismisses the problem of war by the simple moralistic declaration that all war is evil, and that God must be left out of it." If I descend into hell, He is there.

I shall "pluck out my right eye" if I go, but I don't have to smoke my friend's cigars nor drink his wine because he has invited me into his home for dinner. I am trying hard to understand. I would not be without The Christian Century.

Baltimore, Md. MATTHEW TURNBULL.

Finds No Cross in Our Editorials

EDITOR THE CHRISTIAN CENTURY:

SIR: With reference to your editorial on "War, Necessity and God," as a Christian pacifist I want to say that it appears to me that the basic error of your position is that you begin with an "absolute necessity," which ignores the finality of the cross in the Christian way of life, rather than with the cross, which denies the finality of any necessity, except faithfulness to God.

War may indeed be called a necessity after it is begun, as far as those who under any circumstances will resort to or willfully support war are concerned. The Christian pacifist is not one of these. For him, as one who holds human personality sacred, including his right to consent or to refuse to consent to becoming a willful participant in war, though to exercise that right cost him his life, war is no necessity.

We sincerely fail to find any place for a cross with any finality of meaning in your editorials relating to the position of a Christian in wartime. Must we "of necessity" deny the finality of the cross as our emblem of faith? If so, we have no adequate faith. We do not, "as Christians, therefore, go forth to fight in repentance and in trust," because we do not trust God to deliver us, even in death. Jesus did, or there would have been no cross. Are Christians followers of Jesus?

Grace Evangelical Church, WALTER E. ULRICH.
Story City, Iowa.

Information Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: Miss Rebecca Snyder will celebrate her fiftieth anniversary as the organist of the First United Church in Cincinnati on December 11. We would like to know if there is any organist in the United States who has a longer record of continuous service in one church.

First United Church, G. BARRETT RICH, III.
Cincinnati, Ohio.

Answering the Appeal from China

EDITOR THE CHRISTIAN CENTURY:

SIR: I read Canon Allen's letter. Will you accept the enclosed check for $6.20 to take care of one week's mailing? And, please, no publicity. It is just a reaching out of the heart which all of us feel these days.

An Eastern City. RABBI X.

[So far 19 subscribers have responded to the appeal (see letter on p. 1395, issue of November 11) for 52 remittances of $6.20 each to cover the weekly cost of airmailing a special copy of The Christian Century to the National Christian Council of China, in Chungking. Others who may wish to share in this project should make their checks payable to The Christian Century and mail to the Business Manager, 407 South Dearborn St., Chicago, Ill.—THE EDITORS.]

Denver Churches Aid Service Men

Organize Centers in Downtown Area—Seek to Help Japanese Evacuees—Unite Interchurch Agencies

(Correspondence from Colorado)

DENVER, Nov. 14.—The Colorado council of churches met all day on Nov. 12 to consider a "Study of Colorado Problems" which had been prepared by the council. Of outstanding interest was the panel discussion on aid to service men conducted by W. L. Maxwell, who is the "contact man" for the Protestant churches of the Denver area. He had as his associates in this discussion Chaplain C. C. Campbell of Lowry Field, Miss Ione M. Allen, camp hostess at Buckley Field, Steele A. Holcomb of the USO, and R. S. Suerig, Margaret Rockwell and Mrs. P. D. Whitaker, representing the churches of Denver. Under Mr. Maxwell's direction the churches are about to set up a downtown program to be conducted each week-night, consisting of fellowship consultations and religious services for the men who are not able to share in the routine activities of the churches.

* * *

Seek to Aid Internees

Part of the meeting was given to a conference on "Japanese in Our Midst." This referred to the 8,000 Japanese who are in camp at Granada. Directed by Willard Spence, the conference attracted a large attendance. The need of this new community was highlighted in an appeal to Colorado churches to contribute many things to make its life more complete. Workers provided by the churches include Jannet McKelvie, Roy Fisher, John Foote, C. P. Garman and others. Esther Briesemeister of the Y.W.C.A. has made herself invaluable in this work.

* * *

Says Theology Without Love Conceals God

Henry G. Smith, of Calvary Baptist Church, in opening the convocation of the state council of churches warned that "theology without love will not reveal God but rather conceal him." Churches will find in present duty light for the next step. He held that this is no time for argumentation but for high service. He emphasized the Good Samaritan service of today in the refugee responsibility confronting the church, and discussed the future of the mission fields, now closed and abandoned for the duration. He asked who would rebuild London's City Temple after the war.

* * *

Churches Ask for a World Federation

Norris Bakke, one of the justices of the supreme court of Colorado, introduced and read the resolution for a world federation drafted by Robert Lee Humber of Greenville, N. C., and already adopted by the legislatures of North Carolina and New Jersey. This was unanimously adopted by the Colorado council of churches in the business session and will be presented to the legislature of the state when it convenes in January 1943.

* * *

Unite State Interchurch Organizations

The state council of churches took steps looking to its consolidation with the Colorado council of religious education at the earliest possible moment. This correspondent in his capacity as president of the council of churches, and John L. Griffith, president of the council of religious education, have appointed a joint committee to perfect the unification.

* * *

Service Men's Centers Multiply

Because of the increasing number of men in uniform in the streets of Denver, another group of churches has just organized a "Christian Service Center" near the heart of the city. Religious services are conducted each evening and social and fellowship activities are provided. The Lutherans are considering opening another center. Seven USO centers are in operation. In some churches, many of the men in service participate in the church programs.

* * *

Gold Mines Are Closed

Colorado is now in the midst of a "gold rush in reverse." In the early days gold brought the first settlers to this state, but today the gold mines of Colorado are being closed by order of the government. There are many predictions that this will make ghost towns of what are now thriving communities. The misfortunes of war strike as far inland as Colorado.

* * *

And So Forth

The annual Religious Emphasis Week was observed Oct. 18-23 by the University of Denver. Edwin R. Walker, professor of religion at the University of Colorado, was the principal speaker. He was assisted by the following Denver ministers: R. A. Wasser, First Plymouth Church; Clarence W. Kemper, First Baptist Church; H. H. Potthoff, Christ Methodist Church; A. L. Feinburg, Temple Emanuel; and Dean E. J. Allen of the university.

William R. Bernard, University of Colorado sociologist, warns against war weddings. Six months is what might be considered a minimum adequate period of acquaintance for satisfactory knowledge of the mutual interests of the couple, he said.

The Rocky Mountain convocation of the National Association of Evangelicals met in Central Presbyterian Church, Oct. 22. Judging from the number present, one may conclude that some Evangelicals were busy elsewhere.

Wilfred H. Bunker comes from Concord, Mass., to be minister of the First Congregational Church, Boulder, where Lucius F. Reed recently concluded a 25-year ministry. Dr. Reed is now in California.

Charles D. Evans of Pueblo has accepted a call to St. Andrew's Episcopal Church, Denver. CLARENCE W. KEMPER.

Unite Church and Social Workers

Annual Conference Finds Hate is Not Essential to Morale—Foelsch is Made Seminary Head

(Correspondence from Chicago)

CHICAGO, Nov. 16.—Most hopeful evidence that churches and social agencies are learning to work cooperatively is demonstrated by the increasing interest in the conference between the two groups which is sponsored annually by the department of social service of the Chicago church federation and by the Council of Social Agencies of Chicago. It is participated in by as many social workers as ministers. This year the themes discussed have been the church and its relationship to welfare work, the mounting juvenile delinquency of wartime, the disruption of family life, the effect of war on mental health and the effect of war tensions on the Bill of Rights.

* * *

High Morale Not a Matter of Hate

The findings of the conference with regard to mental health in wartime are most significant. Outstanding psychiatrists both in and out of military service were agreed that morale was not a matter of hating the foe but rather a matter of having a balanced and integrated personality, "a heart at leisure from itself" and hence able to do its best under all circumstances. The neurotic and the sadist are both to be feared as incompetent types and have to be helped before they can render acceptable service at home or at the front. Harold W. Ruopp of Central Church is the chairman of the committee for this year's conference. Virgil E. Lowder is the secretary of this department of the church federation.

* * *

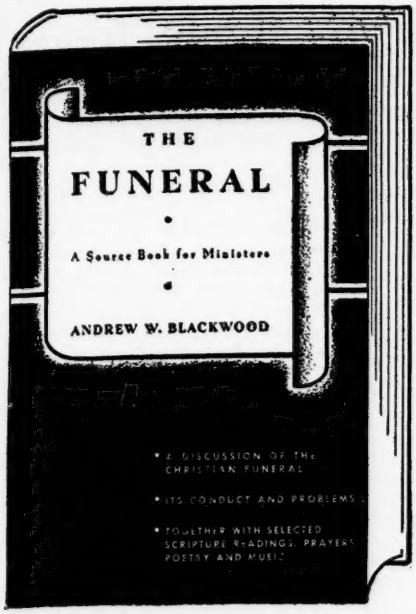
Aid for Handicapped Children Sought

The state commission for handicapped children at its quarterly meeting held here last week made three recommendations to the state legislature: provision of special education for all handicapped children, not only those crippled or having defective vision or hearing but also those who are socially maladjusted; establishment of a child study bureau in each teacher training institution in the state; and the creation of a state school of the hospital type for disabled children in need of long custodial care. The commission is a state agency. It was created some years ago by an act of the general assembly. It consists of the heads of the state departments of welfare, health, instruction and labor, supplemented by nine citizens appointed by the governor. Mrs. Harry Mulberry of Chicago was re-elected chairman of the commission at the meeting here last week.

* * *

Induct Lutheran Seminary Head

Luther's birthday, Nov. 10, was cele-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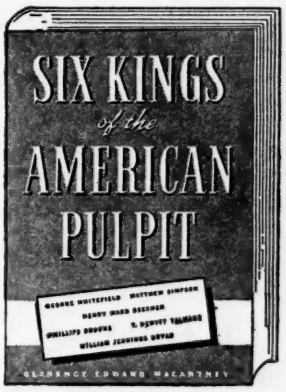

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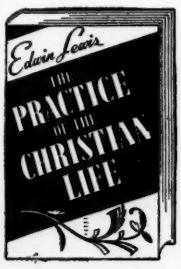

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brated by United Lutherans of the Chicago area with the induction of Charles Foelsch as president of the Chicago Lutheran Seminary, H. Grady Davis as professor of practical theology, E. Theodore Bachman as assistant professor of church history, and J. Roy Strock as professor of English Bible and missions. The installation was conducted by Paul H. Krauss, pastor of Trinity Lutheran Church, Fort Wayne, Ind., and vice-president of the board of trustees. The speaker of the occasion, Gould Wickey of Washington, D. C., stated that the church boards and the American Association of Theological Seminaries are pressing forward toward the establishment of higher seminary standards. Lutherans, he held, will continue to be characterized by the words, "Only Christ, only faith, only grace and only Scripture," applied in a creative sense.

* * *

Youth Council Deplores Home Conditions

The Oak Park community youth council, cooperating with the churches, the public schools and the Y.M.C.A., conducts each fall a week-end conference for high school boys and a similar one for high school girls. This year attendance reached a new high with over 400 in each group. The boys staged a "trial" of the schools, churches and homes of the community, drawing up indictments against each. The first indictment was that "the church does not effectively present its teachings and principles to youth, with the result that its principles are not practiced in the community." The second indictment was that "the school has failed to recognize non-academic abilities, thereby doing great wrong to many pupils because it does not promote the development of their special aptitudes." The third indictment was that "parents (a) by their indifference to civic affairs fail to develop a sense of social responsibility in youth, and (b) by their indifference to the activities and problems of youth fail to give them proper guidance." Representative leaders as well as young people themselves were put on the stand by both "prosecution" and "defense." Otto Kerner, judge of the circuit court and former attorney general of Illinois, presided over the trial. The jury of three mothers, three business men and six young people found the churches "not guilty" by 7 to 5, holding that the training was offered but not used; the school "not guilty" by 11 to 1, holding that its curriculum offered opportunity for all capacities and that it gave most of its time to those with least academic aptitude; but the home "guilty," by 8 to 4 on the first count and 9 to 3 on the second count.

* * *

And So Forth

John Haynes Holmes met with Unitarian pacifists from an area of some 200 miles about Chicago at Meadville Seminary here on Nov. 2. The group is helping to provide the support of Unitarian conscientious objectors in Civilian Public Service camps.

The Post War World Council here is sponsoring a series of symposiums at the Central Y.M.C.A. on Saturdays. Problems are discussed in panel fashion by eminent experts. The remaining topics are: "The Negro and the Four Freedoms," Dec. 5; "The Pacific Charter," Jan. 9; "American Refugees," Jan. 23.

CHARLES LESLIE VENABLE.

Mexican Church Rallies for War

Protestants Hold Huge Meeting in City of Mexico—Native Fascists Join in Attacks on Non-Catholics

(Correspondence from Mexico)

MEXICO CITY, Nov. 7.—Last Wednesday evening, over 4,000 people packed the theater in the Palace of Fine Arts for the Protestant meeting in the lecture series on "Believers and the War." This beautiful building is the pride of Mexico City and its golden dome and gigantic marble friezes blazed with lights. Hundreds of people were unable to gain admittance because of the crowd. A general, a Spanish diplomat, noted writers, newspapermen and others were among the guests of honor. The fine choir conducted by Maestro Miguel G. Meza sang portions of *The Messiah.*

* * *

First Mexican Casualty Is a Protestant

Prof. Leandro Garza Leal, a Presbyterian layman who was formerly a member of the Mexican consular corps, said in his lecture that the essence of Protestantism is liberty. This involves "liberty of thought, of speech, of interpretation and of action" and also, "ever since its birth, the idea of democracy." It is no wonder, he explained, that with this background the fury of nazism has struck the Protestants in full force "together with our brothers in suffering, the Catholics, the Jews and the Masons." The speaker called attention to the fact that the first casualty in the First World War was a French Protestant soldier, and that the first Mexican casualty in this Second World War was also a Protestant, Capt. Gabriel Cruz Diaz of the S. S. Potrero del Llano. The sinking of this freighter, it may be recalled, motivated Mexico's declaration of war. Amid a thunder of cheers and applause, Professor Garza Leal stressed the loyalty of the Protestants to the Mexican fatherland and their readiness to cooperate in the national defense.

* * *

Cites Protestant Record Of Resistance

Ernesto M. Villasana, the Methodist pastor who also spoke, gave a forceful summary of the historic position of Protestantism in the face of all kinds of oppression, and declared that Protestants oppose nazism because it is an anti-human, anti-democratic and anti-Christian system. He enlarged this statement by an exposure of the nature, aims and methods of National Socialism, supporting his remarks with many examples and quotations from German official sources. He reviewed Protestant resistance to nazism in Germany (naming Niemöller as an example), Holland, Norway and other occupied countries.

* * *

Press Gives a Fair Report

The secular press generally surrounds with silence anything the Protestants do or say, except when it can be twisted to put them to derision. The day after this meeting however most of the outstanding

papers carried a fine story of it, together with a fair summary of the addresses. In some cases, the story made the front page with large headlines.

* * *

Pro-Fascists Attack Catholic Speaker

The Sinarquistas are beginning to show the cards in their hands. This hand-raising, flag-waving fascist organization has opened fire, without further camouflage, against pro-democratic Catholics and, of course, against Protestants. In spite of the fact that they claim to be loyal Roman Catholics, they have shot a volley of abuse on Dr. Mariano Alcocer, who, by appointment of the Archbishop of Mexico, acted as the Catholic spokesman in the first meeting of the lecture series referred to above. Dr. Alcocer, who is a strong anti-nazi, quoted the papal encyclicals as well as statements of theological authorities to prove that Catholic feeling must declare itself opposed to the totalitarian systems and in favor of the democratic cause. The Sinarquistas took this as an occasion to show their disapproval of any effort to throw the full weight of Catholic opinion against nazism and fascism.

* * *

Declare Protestants Are Traitors

The Sinarquistas have been more outspoken in their campaign against Protestantism. Styling themselves defenders of "national unity," which for them means Roman Catholic uniformity, they are accusing the Protestants of being traitors to the national ideals. The Sinarquista magazine, *Orden,* in its second number carries several pages of denunciation accompanied by dozens of photographs of Protestant chapels. They want to show how strong and extended Protestantism is and to warn the Catholics against this "grave danger to the fatherland." Their attack is conducted on a very low level. For instance, they actually affirm that the Protestants pay people money to attend their services and that this accounts for their large congregations.

* * *

Use Violence Against Protestant Converts

As a matter of fact, the Sinarquistas are instigating even physical violence as a means of stopping Protestantism. Recently 15 Protestant families were forcibly expelled from their village, Chapatitla, in San Luis Potosi. In the same area, some Protestants have been mobbed and killed, one of them by a local chieftain who openly refuses to comply with the governor's orders to give protection to the persecuted Indian believers.

* * *

Attacks on Missions Aid Fascists

So-called American Protestants who have been writing against missions and missionaries in Latin America do not seem to realize that they are only a part of a fierce campaign, just in its first stages, which aims at nothing less than the complete extirpation of freedom of worship in Mexico and other countries south of the Rio Grande. The press campaign in the United States and the fascistic Sinarquista campaign in Mexico are all part of the same plan. How citizens of a country whose very existence and spirit are founded upon freedom of conscience and worship can join hands

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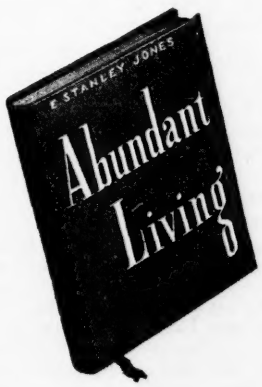

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with those who are fighting against those same "sacred American principles" in other lands is very hard to understand. Those writers are only helping to arm those who will not hesitate to resort, as they are already doing, to club, knife and fire in a new outbreak of religious persecution.

G. BÁEZ-CAMARGO.

Free Churchill Pamphlet

The new Archbishop of Canterbury was appointed by Prime Minister Winston Churchill against the wishes of Tory reactionaries in Britain. A huge audience in the Albert Hall, London, heard the Archbishop declare for transference of taxes from productive property to ground values. (See Christian Century, Oct. 7, 1942). Churchill himself, in a volume recently issued in New York, says: "Who could have thought that it would be easier to produce by toil and skill all the most necessary or desirable commodities than it is to find consumers for them? It is certain that the economic problem with which we are now confronted is not adequately solved, indeed is not solved at all, by the teachings of the textbooks, however grand may be their logic, however illustrious may be their authors." Churchill is also for the taxation of ground rental values.

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Australia Holds Great Conference

Large Interchurch Meeting Discusses Christianity in Present World Order —Government Gives Radio Time

(Correspondence from Australia)

MELBOURNE, Oct. 3.—Beyond doubt the most important event in the religious life of Australia recently was the Religion in Life Conference held in Newcastle, N.S.W., in which the Roman Catholic, Anglican, Methodist and Presbyterian churches took part. Dealing with "The Christian Challenge to the Modern World," the conference discussed the relation of religion to education, to the family, to industry, to politics and to the individual. The federal government broadcast almost the whole of the opening session over its national network and the newspapers gave daily reports of the conference's activities. The mayor of Newcastle presided at the first session, attended by 1,000 people, and Lord Wakehurst, state governor, gave the inaugural address.

* * *

It Started in London

The basis of the conference was the now famous letter to the London *Times* over the signatures of the archbishops of Canterbury and York, the Roman Catholic Archbishop of Westminster (Cardinal Hinsley), and the moderator of the Free Church Council. It will be recalled that this letter accepted the pope's five peace points and then went on to list the principles which could be regarded as providing the true foundation for a lasting peace.

* * *

Neo-Paganism is First Modern Apostasy

Lord Wakehurst said: "This is not a reunion conference. The participants must agree to differ on many points of doctrine, but they have a common fund of Christian dogma, which makes possible a measure of united action. That is the vital need, because we are witnessing today the first large-scale apostasy since the rise of Islam —the neo-paganism of modern times. Christians must rally to meet this challenge. In Britain, leaders of every denomination are sounding a common call. This week and in the months that follow you will explore the possibility of similar cooperation. It is possible that the 20th century, like the 12th, will achieve a great spiritual renaissance. It all depends on Christians like ourselves!"

* * *

Says Religion Must Influence Politics

Anglican Archbishop Wand of Brisbane said: "All religion has for its basis a belief that the world is part of a purposeful universe, not the result of blind chance; a belief that God is real, that he has a definite plan for everyone. Religion must have its influence on all human activity. Today less importance is attached to heredity and more to environment. That is why religious people are rightly taking a closer interest in the economic system as part of the material environment in which the individual character is developed. A man's life in society demands that he take an interest in politics. In all this, where do the churches come in? Maybe they can do their greatest service by seeking to produce the atmosphere of good will.

* * *

Catholic Holds Australia Is Going Pagan

Incisive as usual, the Roman Catholic layman-journalist D. G. M. Jackson had plain words of rebuke and warning: "There is little positive Christianity in Australia. The practice, even the knowledge, of religion is tending to die out. But the ideas behind democracy have a Christian origin. Ultimately these ideas cannot continue to stand unless they rest upon religious beliefs. If we think of man as a creature in whose making and destiny God has no part, phrases like 'human rights,' 'the equality of man' and 'the sacredness of human life' just make no sense. Beware of the planners who want to be given authority, not to secure human freedom, but to remold social life according to the pattern of the machine age. At the end of the road traveled by a secularist government there are only the state public slaves, bred and reared according to the methods of the stud farm."

* * *

Australian Education Is Utilitarian

During the second session of the conference, Archbishop Wand declared it would probably not be far wrong to say that less value was set upon education in Australia than in any other civilized country in the world. In Australia, most people seemed to think that the only purpose of education was to fit a person to earn a livelihood. The real intention of education was to fit a person not only to earn a livelihood, but for life—to fit him to enjoy his increasing hours of leisure as well as to fill adequately his decreasing hours of work.

Dr. Cumming Thom of the University of Sydney urged that the universities, which were secular, ought to have at least one person to fill the role of chaplain-counselor, concerning himself with the moral and spiritual welfare of the students. He also advocated that the current practice of having visiting teachers of religion in the state schools be gradually replaced by a new system. As he saw it, the ordinary schoolteacher should not only give religious instruction but should fulfill all his or her teaching duties as a Christian.

* * *

Industry Depends on Spiritual Laws

Sir Ernest Fisk declared that industry was made for man, not man for industry. Consequently the prime motive of industry should be service to mankind. But it would be rather a dull prospect to regard man's industrial organization as designed merely to provide him with more articles, more services, more amusements, even more protection. He could not imagine industry or any other human affair as having real importance unless it had for its foundation *the belief that man was in reality a spiritual being* in a material world. Religious leaders would perform enormously important functions by constantly reminding man *that he* was as much a spiritual as a physical being.

A. T. MCNAUGHTON.

Reprisals Make Britain Restive

Feel Action Against Prisoners Sets Bad Precedent—Plan Rebuilding of London Around St. Paul's

(Correspondence from England)

LONDON, Oct. 13.—When the Germans resolved to work up a fierce agitation because, as they alleged, prisoners had been bound during the Dieppe raid, it was at once suspected that this was the customary prelude to their familiar policy. When the Italians followed suit, and even the Japanese, the suspicion was confirmed. The "intolerable outrages" suffered by the Sudeten Germans, by Germans in Poland and in every other country marked for attack, were now being repeated. Clearly there was some need, so it was supposed, either to distract attention from other news which might cause anxiety in Germany or to make the blood of the German boil against Britain in preparation for things to come. It is urged that the British government, when the charge was made and when it was revived, did all that could be done by offering to let the only neutral power which could investigate other facts have every facility. But that would not fit into the purpose for which this agitation is raised.

* * *

British Public Opinion Opposed to Reprisals

It is felt by many that it would be foolish to show weakness in such an hour. At the same time there is a strong feeling expressed that, in Dr. Gilbert Murray's words, "a competition of the kind which is threatened can lead only to defeat and dishonor. Defeat because cruelty to the helpless is a game at which the enemy can always beat us." In its leading article the *Times* endorsed this judgment: "Quite apart from the rejection of a competition in reprisals by British opinion on the score of its essential inhumanity, there is no German public opinion to influence or impress, and no maltreatment of German prisoners would move the nazi rulers of Germany in the least. The answer to the policy is military." Mr. Churchill has since made a statement in Parliament that the British government had appealed to the protecting powers to make a protest against the breach of the Geneva convention by Germany. At the same time he expressed the willingness of his government, as soon as the Germans removed the fetters from our prisoners, at once to put an end to the fettering of German prisoners in Canada.

* * *

Find Woolman's Lost Notebook

When a few weeks ago an attic in a house in Northumberland was being cleared, two parcels of manuscripts were found of very great interest to lovers of Quaker history. The manuscripts belonged to the late Thomas Hodgkin. They have been handed over by Catherine Hodgkin for further examination. They are being photographed so that copies may be available for students in America. These will find here a little home-made notebook, about 4½ by 3½ inches, in which John Woolman jotted down during his voyage to England in 1772 the first notes of his journal. The booklet is wrapped in another sheet of paper on which is written: "I John Woolman desire John Townsend of London to keep this paper for me. John Woolman." The little book contains occasional "noates" in George Fox's own script, a long letter from William Penn to George Fox, ending, "I rest, thy faithful lover, W. P.," and other letters from early Quaker leaders.

* * *

Britons Produce Two-Thirds Of Food Needed

Now that we can sing with truth concerning the harvest,

"All is safely gathered in
Ere the winter's storms begin,"

it is possible for the nation to be told some details of our heavy harvest home. One example may be given. The average prewar yield of wheat was just 33 bushels to the acre. In one midland county this year the yield was 44 bushels, and the average is just above 40 bushels. In his survey Mr. Hudson, the minister of agriculture, after he had paid tribute, as well he might, to the hard work, the technical skill and the spirit of cooperation among the farmers and their workers, said: "Some Power has wrought a miracle in the English harvest fields this summer, for in this, our year of greatest need, the land has given us bread in greater abundance than we had ever known before. The prayer, 'Give us this day our daily bread,' has in these times a very direct meaning for us all." When it is remembered that this country had for generations depended for a very large measure of its food upon overseas supplies, and agriculture was gravely neglected, it is a striking fact that we have produced this year more than 66 per cent by weight of the nation's food.

* * *

Plan to Rebuild London Around Cathedral

Among the escapes for a time that are offered to us, there can be none more pleasing than to look at the plans for the new London now on exhibition at the Royal Academy. They are the work of a planning committee of the R. A. with Sir Edwin Lutyens as chairman and Sir Charles Bressey as vice-chairman. Their task was to consider and plan a scheme for the architectural redevelopment of London. Wren was ready with his plans after the Great Fire, but the powers in London shrank from carrying them out. There will be another chance, it is believed, and when it comes the outlines of the scheme will be ready. It would need an intimate knowledge of London to take in the details of proposals. But everyone will look first to see what it is proposed to do with the area around St. Paul's. "Round the cathedral will be an open space, green save for a large flagged area in front of the main entrance, where crowds congregate on New Year's Eve and other occasions, and in this green space will stand the old Deanery and Chapter House and three small new buildings needed by the cathedral. Broad roads will lead away to the northeast and southeast." The new plan provides for vistas of the cathedral from the north, south, east and west. We have been reminded that before Wren

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Demant Describes the Christian Rebellion

V. A. Demant, canon of St. Paul's, speaking on the radio upon "The Church and Society Today," ended with these words: "This Christian rebellion is a partly hidden, partly open defiance of the most colossal tyranny known to man: one which assumes that there is no law of justice, that there are no standards of art, no morality, no movement of the spirit, no scientific truth, but only such as are useful in serving the might of the governing power. If you see that totalitarian societies are a kind of false church, because they demand the total and final loyalty that is owed only to God, you will also see that society needs some kind of religion. The church of Christ can guide the world into a happier phase of the human struggle only if it is faithful to the truth which has been uttered by one of the greatest of our theologians: 'The gospel always withdraws itself where it is not listened to for its own sake.'"

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Hierarchy Seeks Victorious Peace

Catholic Prelates Ask for Prayers for Lasting Peace—Deprecate Protestant Missions

(Special Correspondence)

WASHINGTON, D. C., Nov. 14.—Following their annual meeting in this city, the more than 100 archbishops and bishops of the hierarchy of the Roman Catholic Church in America issued today through the National Catholic Welfare Conference a statement which expressed the official attitude of the church toward victory and peace. Declaring that since the United States is engaged in a war against nations which seek to bring about "a slave world," they said that this war "involves unquestionably the most important moral issue of today."

Say War Is Necessity

"While war is the last means to which a nation should resort, circumstances arise when it is impossible to avoid it," says this statement. "At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances. . . . Our President in letters addressed to the rulers of all the friendly nations concerned has given solemn assurance that the United States has no designs of permanent conquest or sordid interest. . . . That pledge is in full harmony with the expression of high purpose which the President made to the Catholic bishops of the United States when our own country was plunged into war: 'We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and nations.'

From the moment that our country declared war, we have called upon our people to make the sacrifices which, in Catholic doctrine, the virtues of patriotism, justice and charity impose. . . .

Secularism Cannot Make Peace

"Secularism cannot write a real and lasting peace. Its narrow vision does not encompass the whole man, it cannot evaluate the spirituality of the human soul and the supreme good of all mankind. Exploitation cannot write a real and lasting peace. . . . Totalitarianism, whether nazi, communist or fascist, cannot write a real and lasting peace. The state that usurps total powers by that fact becomes a despot to its own people and a menace to the family of nations. The spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian. . . .

"Our government has announced that the war emergency makes it necessary to employ an unprecedented number of women in industry. While we are wholeheartedly cooperating with our government in the prosecution of the war, we must, as shepherds of souls, express our grave concern about the Christian home. . . . The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens. . . .

Deprecate Protestant Missions?

"We send our cordial greetings to our brother bishops of Latin America. . . . Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove a disturbing factor in our international relations. . . . We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue. . . . We ask that Tuesday, Dec. 8 . . . be set aside as a special day of prayerful supplication. . . . Let us all unite in praying for a victory and for a peace acceptable unto God."

A.C.L.U. to Defend Jehovah's Witness

The American Civil Liberties Union has entered the case of the compulsory flag salute law in West Virginia, which is being carried to the Supreme Court by the state after the court upheld three Jehovah's Witness children for refusing to salute as ordered. The West Virginia court declared: "The salute of the flag is an expression of the homage of the soul. To force it on one who has conscientious scruples against giving it is petty tyranny unworthy of the spirit of the republic and forbidden, we think, by fundamental law."

England Rings Victory Bells

For the first time since June 1940 the church bells in England were rung on Nov. 15 to celebrate the victory in North Africa. The king and queen attended a service at St. Paul's Cathedral, where the Archbishop of Canterbury preached. At Coventry the bells in the only remaining tower of the cathedral rang out the melody of "O God, Our Help in Ages Past."

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Fear Loss of All Small Colleges

Educators Warn that Youth Draft Will Close Hundreds of Schools—Jews Affected by New War Move

(Correspondence from New York)

NEW YORK, Nov. 16.—A warning that hundreds of colleges may be forced to close "almost at once" if the 18- and 19-year-old draft bill is passed without provision to permit students to complete their academic year was sounded in a joint statement by nine local educators. Indiscriminate drafting of young students, the educators asserted, will black out centers of learning and culture and turn education over to the army. This has never been the American way, the statement continued, quoting a recent editorial in the *New York Times* that "it is difficult to imagine any greater victory for Hitler than the closing of our colleges and universities." Those who signed the joint statement include George S. Counts, Teachers College; Pres. Paul Klapper, Queens College; Pres. Harry Gideonse, Brooklyn College; Alonzo F. Myers, New York University; James Marshall of the board of education; Bernhard Ostrolenk, City College; Harry A. Overstreet, professor emeritus, City College; George D. Strayer, Teachers College; and George D. Stoddard, New York state commissioner of education.

* * *

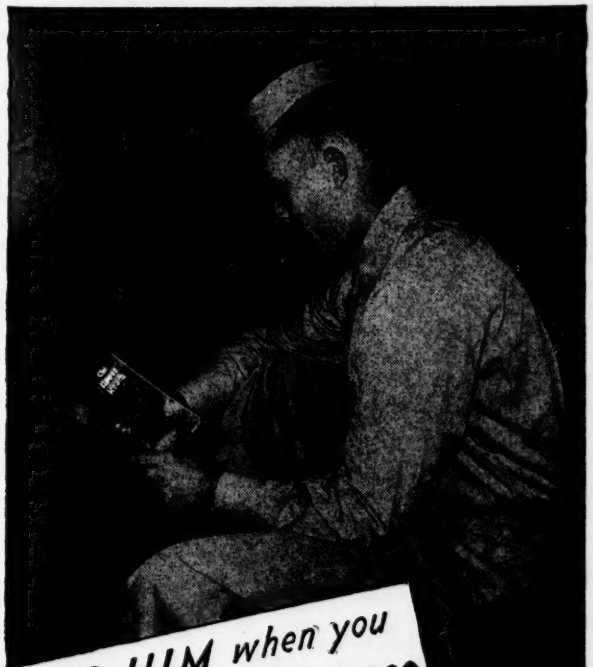
School Heads Hit Draft

John E. Wade, New York superintendent of schools, and Burton P. Fowler, headmaster at the Germantown, Pa., Friends' School, speaking at a luncheon of the United Parents' Association at the Hotel Pennsylvania, assailed the plan to draft youths of 18 and 19. Dr. Wade said he thought the schools, with their pre-induction courses, could do a better job of training than the army, especially in relation to the postwar situation. Commercial schools are also pleading for a measure of federal consideration. The war is in danger of putting these private schools out of business, declares Edward M. Hull, president of the National Association of Accredited Commercial Schools. Decrease in enrollment in the large centers runs from 40 to 89 per cent, he says.

* * *

Jews Caught in the New War Move

Concern over the future of approximately 200,000 Jews in what had hitherto been unoccupied France was expressed here by officials of relief agencies that have been carrying on humanitarian work there. This was counter-balanced somewhat by hope that the occupation of French North Africa by American forces might greatly ameliorate the lot of more than 300,000 Jews in that area. Joseph C. Hyman, executive vice-chairman of the American Jewish Joint Distribution committee, estimated yesterday that there were approximately 145,000 native Frenchmen of the Jewish faith in the unoccupied zone, as well as 25,000 to 30,000 refugees from Germany, Austria and Czechoslovakia. Perhaps 20,000 Jews of



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eastern European origin migrated to France after the last war. About 110,000 Jews in Algeria, 160,000 in French Morocco and 60,000 in Tunisia have recently been suffering from the anti-Semitic edicts of the Vichy government, which are modeled after the Nüremberg laws. Most of these are natives of these regions. But there are about 25,000 refugees and deportees who have been forced into what is virtually slave labor on the trans-Saharan railway and other projects, according to Mr. Hyman.

* * *

United Church Canvass Is Under Way

The times in which we live call for a renewed faith in God, a faith "as essential to the well-being of man as bread and meat," the national sponsors' committee of the United Church Canvass, representing 16 faiths, Christian and Jewish, declared last week. The committee concluded its appeal by announcing that "by common consent of various faiths and creeds, the periods of Nov. 15 to Dec. 6 and Feb. 21 to March 14 have been set as times for Americans to demonstrate their allegiance to and support for their churches." The committee of 51 leaders in business, education, religion and other fields includes Owen J. Roberts, justice of the Supreme Court; Henry St. George Tucker, presiding bishop of the Episcopal Church; Gov. Herbert H. Lehman of New York; Gov. Lawrence Saltonstall of Massachusetts; Pres. Charles Seymour of Yale University; Pres. John Stewart Bryan of William and Mary College; Pres. Harold W. Dodds of Princeton University; and William H. Danforth, chairman of the Ralston Purina Company.

* * *

Northern Baptists Ask $600,000

Ralph C. Walker, vice-president of the Northern Baptist Convention, which held one of a series of large convocations here last week, announced that the convention would seek to raise a world emergency fund of at least $600,000. In this connection, he said, a prime purpose of the meeting was to show individual churches their place in the Baptist global strategy. Dr. Walker declared that, despite the pressure of war demands, public interest in the fund thus far was greater than last year and contributions were 15 per cent higher.

* * *

And So Forth

With the advice that the churches should call a truce by burying all bickerings and feuds and uniting in communal evangelism to remedy world crises, Herbert Lockyer of Liverpool, England, editor of the *Christian Reader's Digest*, last week opened a seven-day "Bible and Prophetic Conference" in the First Baptist Church, Manhattan.

John Heston Willey, prominent Methodist clergyman and founder of the Lord's Day Alliance and its president since 1930, died in Montclair last week after a short illness. He was 88 years old.

W. Glenn Roberts.

Urges Men Visit Their Chaplains

After visiting many army camps, A. W. Gottschall, program director for army camps of the National Conference of Christians and Jews, urges that families with men in the armed services write to the men and encourage them to make themselves known to their chaplains. Service men need to be assured, said Dr. Gottschall, that " the chaplains are their best friends."

German Missions Still Function

Although German missionaries have been interned in India and South Africa, German missions continue to function in Japan and China, according to the Religious News Service. No information is available concerning the former German missions in the Netherlands East Indies. A number of missionaries from this area were on a ship which was sunk during the evacuation when the Japanese were advancing.

Chaplain Killed in African Landing

Among the first of the men killed in the American landing in French Morocco was an army chaplain, name unreported, who died on Nov. 8. According to the Associated Press report, he was buried in Fedhala cemetery after an interfaith service.

Rabbis to Discuss Durable Peace

The Central Conference of American Rabbis is sponsoring an institute for the discussion of a just and durable peace. It is to be held at the Hebrew Union College in Cincinnati, Dec. 21-24.

Hoover Inaugurates United Drive

Former President Herbert Hoover took the leading part in the ceremonies on Nov. 15 launching the first combined drive of 16 denominations for funds.

Food Continues to Go to Greece

The opening of the second front in North Africa is to result in a larger supply of food to Greece. The neutral commission which is supervising the distribution of food in that starving country announced on Nov. 17 that the governments of the United States and Great Britain have agreed "provisionally" to send 100 tons of powdered milk monthly to Greece. It was reported in the British Parliament that wheat sent to Greece had arrived. It had "been distributed without interference from the occupying authorities." Many thousands of people have already starved in Greece. This country has felt the worst effects of the war in having been the scene of battle and in having its food supplies cut off.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

City of Silent Men (Producers) F. Albertson, June Lang, Jan Wiley	*Melodrama.* Ex-convicts' venture as canning co-op meets local censure and persecution, proves worth eventually in mob-threatened climax.	Despite overdone climax and amateurish production which marks this as second rate, underlying sociological theme is *sound.* M
For Me and My Gal (MGM) Marta Eggerth, Judy Garland, Gene Kelley, George Murphy	*Musical.* Tunes of 1915-17 set in story of ups and downs of vaudeville trio, ending with reunion in Paris recreation center for American troops.	A sentimental tale smoothly presented, trite as to plot and characterization but with *pleasant, nostalgic songs* and vaudeville sketches. M, Y
Moonlight in Havana (Univ.) William Frawley, June Frazee, Allan Jones	*Comedy,* with musical interludes, about baseball hero who can also sing, and his efforts to carry on both careers.	Setting could have been anywhere, since action takes place mostly in night clubs. Awkwardly put together and presented. Fair entertainment, but *undistinguished.* M, Y
They Met on Skis (C. I. Import Co.; in French, with English titles)	*Comedy* about rivalry between owners of resort hotels for winter sports in Alps, with skiing sequences, including moonlight ballet.	A weak, trivial plot, but containing magnificent shots of skiers in action, photographed against actual Alpine winter scenery. *Scenically outstanding.* M, Y
Who Done It? (Univ.) Bud Abbott, Lou Costello	*Farce.* The comedians pose as detectives, through series of ludicrous encounters help catch nazi spies who have committed murder in broadcasting station.	The usual routine of slapstick plus wisecracking, with perhaps less freshness than in previous performances by pair. *Innocuous farce.* M, Y, C
A Yank at Eton (MGM) F. Bartholomew, Ian Hunter, Juanita Quigley, Mickey Rooney	*Comedy.* After misunderstandings and blunders galore, American boy, sent to Eton by British stepfather, learns to appreciate way of English gentleman.	Sentimental, almost embarrassingly so at times, and including some sequences of pure slapstick. *Entertaining, particularly for* Y, C

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, Holiday Inn, It Happened in Flatbush, The Pride of the Yankees, The Spirit of Stanford, Yankee Doodle Dandy.

For Mature Audience: The Battle of Midway, Crossroads, The Forgotten Village, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Mokey, The Moon and Sixpence, Moscow Strikes Back, Mr. Kipps, Mr. V., Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, Sullivan's Travels, The Talk of the Town, Target for Tonight, This Above All, Wake Island, The World at War.

Religion and the World of Tomorrow

By Walter W. Van Kirk

Dr. Van Kirk's judgments upon the shortcomings of past leadership, not least that of the churches, are sweeping and in some instances scathing. He presents the basic facts—historical, political, economic and religious—which explain the wreckage of today's world. He has his own definite plans for political and economic reforms but states that these are not possible without a complete regeneration of the spirit of man. Men must return to the God of mercy and justice. $1.50

The Christian and the War

By Charles Clayton Morrison

Modern war is "the fruit of injustice" and is caused by all men because all have sinned. The Christian can in this war crisis do two positive things. He can demand that his government state its war aim "in terms of justice" and watch vigilantly for the moment when there can be "a peace without victory" and when war ceases to be a necessity. Meanwhile, even if there be "no humanly righteous way *out of* the tragedy," there remains a Christian way *"through* the tragedy." The Christian can have no peace of mind until he reaches "some ethically satisfactory conception of the relation of God to the war." $1.50

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